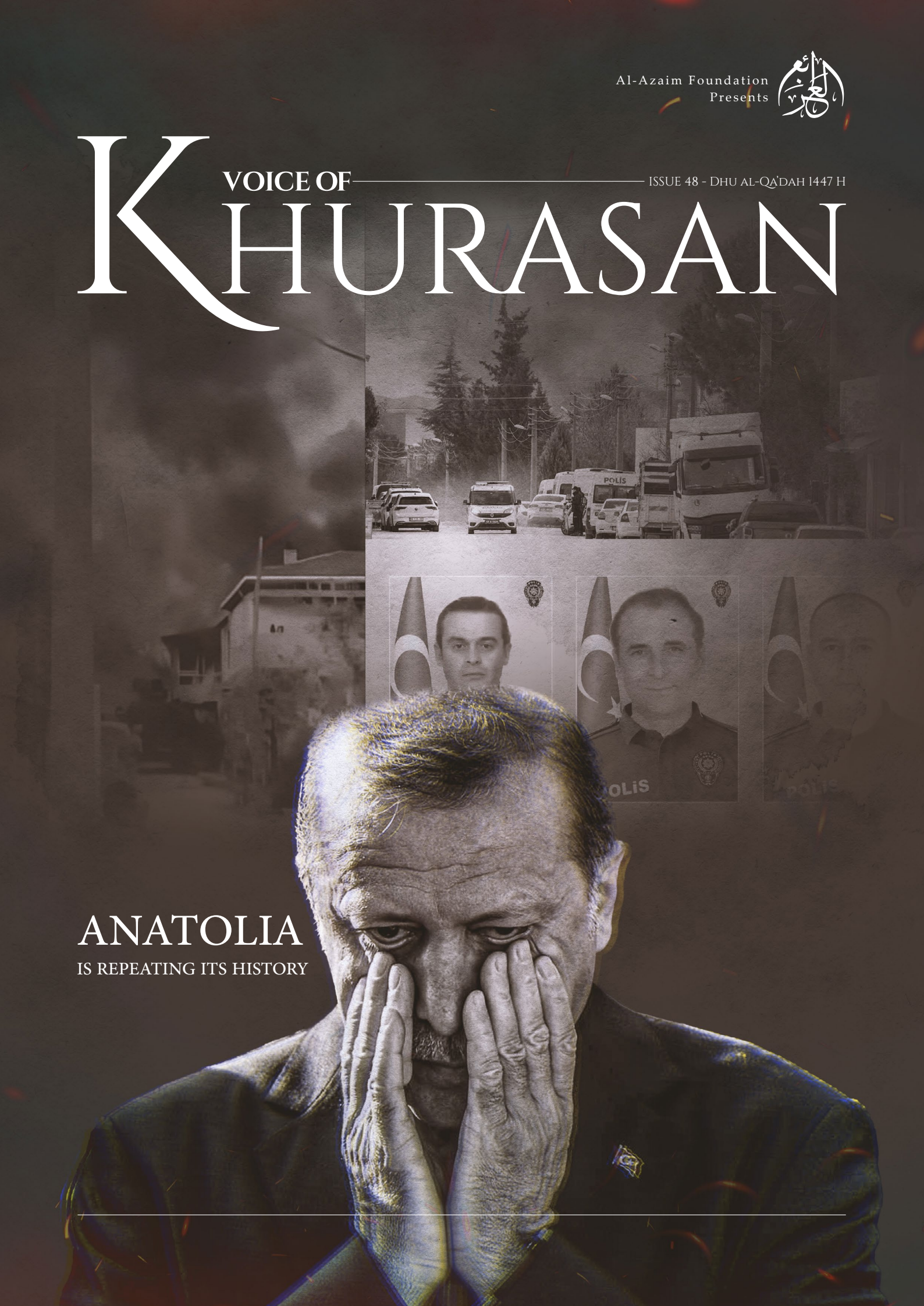
Al-Azaim Foundation
Presents

VOICE OF KHURASAN

ISSUE 48 - Dhu al-Qa'dah 1447 H



ANATOLIA
IS REPEATING ITS HISTORY

Issue 48

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Jābir ibn ʻAbdullāh (may Allah be pleased with them both) reported: I heard the Messenger of Allah (ﷺ) say: "There will always remain a group from my Ummah who will continue fighting for the truth, prevailing, until the Day of Resurrection. Then ʿĪsā ibn Maryam will descend, and their leader will say to him: 'Come and lead us in prayer.' He will reply: 'No. Indeed, some of you are leaders over others — as an honour from Allah to this Ummah.'"

[Sahih Muslim]

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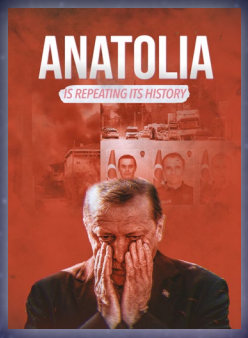

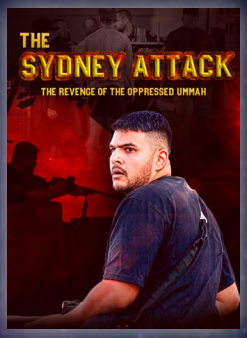

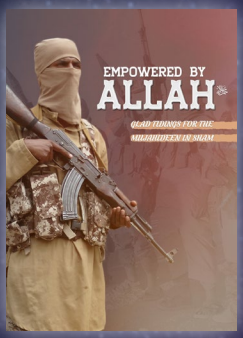

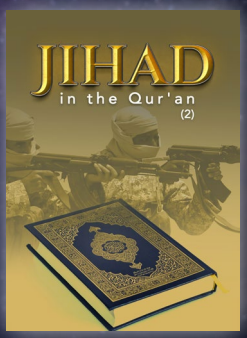

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AMERICA, the TALIBAN, and BAGRAM AIR BASE

وَدَّ كَثِيْرٌ مِّنْ اَهْلِ الْكِتٰبِ لَوْ يَرُدُّوْنَكُمْ مِّنْۢ بَعْدِ اِيْمَانِكُمْ كُفَّارًا... (البقرة:١٠٩)

The kuffar and murtaddeen have always sought to turn you away from your religion and iman toward kufr and irtidad. For this purpose, they devise various schemes and deceptions to mislead the Muslims.

At times, they purchase the leaders of factions for a few dollars or dirhams, and then, through them, attempt to misguide the masses and the general populace; and at other times, they advance this tactic through their own court-affiliated scholars.

This evil and demonic stratagem dates back to very early times, even to the era of the righteous predecessors (Salaf), and it has continued to the present day. However, in the past, it did not affect the Ummah to such an extent, nor were they as successful in this sinister endeavor as they have become today.

The reason, we believe, lies solely in the fact that the earlier Ummah was closer to the Qur'an and the Sunnah and acted upon them more firmly. Distinguishing truth from falsehood, they did not refer to the philosophies, methods, or charters adopted by one faction or the other; rather, they turned only to the Qur'an and the Sunnah, and it is evident that whoever turns to the Qur'an does not return empty-handed.

Another important reason was that, at that time, incompetent and court-serving, donkey-like scholars were very few; and even if they existed, there were many Rabbani scholars standing against them.

The balance of power was in favor of the sincere, Rabbani scholars, and against the ineffective, court-affiliated, and dog-like scholars. Therefore, these court scholars were not able to succeed in their schemes and tactics as they had intended.

But unfortunately, in the later Ummah, this balance was reversed. The number of Rab-

bani scholars decreased, the Ummah distanced itself from the Qur'an and the Sunnah, and various theories and ideologies emerged. Those false doctrines and sects that our predecessors had not allowed to rise found the field empty and sprang forth, confronting the truth in various forms with great zeal and fervor.

As a result of the ignorance of the Ummah and its distance from the Qur'an and the Sunnah, as well as love for the worldly life and aversion to and fear of death, munafiq and murtadd rulers came to power. Through these means, they sought, in various ways, to silence and suppress the voice of truth. They rose against the truth on multiple fronts: they crushed the people of truth, persecuted them, punished them, tortured them, imprisoned them, threatened them with death, and martyred them. Not only that, but they also imprisoned the Rabbani scholars – those who held the position of spiritual healers of society – so that no one would remain to awaken the Ummah, leaving it to pass its days and nights in the dark depths of ignorance and falsehood.

These staunch enemies of Islam and Muslims have waged war against the Ummah in both the military and intellectual arenas, and they continue their confrontation on both fronts.

However, it is a divine law that in the face of falsehood, the call of truth is always raised. It may weaken, but it never disappears. Within the Ummah, until the Day of Judg-

ment, the voice of truth will always remain elevated, and for the establishment and enforcement of truth (the Islamic Shari'ah), there will always be a group of Muslims who, by sacrificing their lives and wealth, will continue jihad and struggle against falsehood.

We acknowledge that Pharaoh-like forces exist – indeed, they are very powerful and strong in every respect. Yet, we also affirm that in every age, for the Pharaoh of that time, there exists a Musa and his followers. Never should it be imagined that the world will ever be devoid of the soldiers and followers of Musa (peace be upon him), who stand against falsehood.

Yes, we accept that they may become weak, be rendered powerless, be driven out, be labeled with various names, be subjected to accusations, be presented to the Ummah as traitors, be called liars, be portrayed as misguiders of the Ummah, and be accused of altering the religion of the Ummah. But even this tactic and stratagem will never succeed.

Are these labels unfamiliar to you? Have you not heard or seen them before? We tell you the answer: yes, all of you have seen and heard these labels in the biographies of the prophets.

Regarding our beloved Prophet, Allah the

Exalted described him thusly in the Qur'an

وَ مَا اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ

"And We have not sent you (O Muhammad!) except as a mercy to all the worlds" [Al-Anbiya: 107].

Yes, upon the Prophet of mercy – our Prophet and Messenger ﷺ – all these accusations and even more were cast, and he was called by various names. Truly, it is the way and tradition of falsehood to always accuse the truth and its followers with such false labels. Just as Pharaoh once said to his people:

قَالَ فِرْعَوْنُ ذَرُوْنِيْٓ اَقْتُلْ مُوْسٰى وَ لْيَدْعُ رَبَّهٗ اِنِّيْٓ اَخَافُ اَنْ يُّبَدِّلَ دِيْنَكُمْ اَوْ اَنْ يُّظْهِرَ فِى الْاَرْضِ الْفَسَادَ

"And Pharaoh said: 'Leave me to kill Moses, and let him call upon his Lord. Indeed, I fear that he will change your religion or that he will cause corruption to appear in the land'" [Ghafir: 26].

Even today, all these accusations are directed at the followers of Musa and Muhammad (Allah's peace and blessings be upon them both) – that is, at the mujahideen of the Islamic State. Through various labels and suspicions, efforts are made to defame them within the Ummah; they are expelled, burned, imprisoned, tortured, and killed. For what reason? Do they claim patriotism? Do they fight, like other national factions, for their own nation? Do they fight for their natural resources?

If any person of sound intellect reflects on these questions and seeks to answer them, he will say: no. Never has such confrontation and opposition been carried out against those factions that claim patriotism and fight under the blind banner of nation and tribe. In the end, one is compelled to admit that yes, such confrontation has only been directed against the followers of Musa and Muhammad (Allah's peace and blessings be upon them both), and this will continue until the Day of Judgment.

It is striking that in the present age, the Jews and Christians are exactly as the Qur'an has described them, where it says:

لَتَجِدَنَّ اَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِيْنَ اٰمَنُوا الْيَهُوْدَ وَ الَّذِيْنَ اَشْرَكُوْا...

"Indeed, you will surely find the most intense of the people in hostility toward the Believers to be the Jews and those who associate others with Allah…" [Al-Ma'idah, 5:82]

Today, observe the actions and behavior

of the Jews and the mushrikeen (Hindus, Sikhs, and Rawafid). The same as the Jews of the past were staunch enemies, the Jews of today continue along the path of their forefathers and harbor intense hostility toward Islam and Muslims. In another place, Allah Almighty says:

وَ لَنْ تَرْضٰى عَنْكَ الْيَهُوْدُ وَ لَا النَّصٰرٰى حَتّٰى تَتَّبِعَ مِلَّتَهُمْ...

"And the Jews and the Christians will never be pleased with you until you follow their religion…" [Al-Baqarah: 120]

In this verse, Allah the Exalted reveals the inner reality of the Jews and Christians and clearly explains the criterion of their friendship and enmity: that their standard of friendship and hostility is the following of their religion. Whoever follows their religion, accepts their creed, adopts their methodology, submits to their laws and principles, takes them as a model for life, and strives for the realization of their goals – spending life and wealth in this cause – are accepted by the Jews and Christians as their friends.

Here, a question arises: some individuals claim friendship with the Jews and Christians and enter into agreements to ensure their security, yet at the same time, they have beards, perform prayers, fast, and carry out other personal acts of worship. Not only that, but they even consider their system to be Islamic. So, if they have not become Jews or Christians, how is it that the Jews and Christians maintain friendship with them?

This is a very good question. In response, we say that our Lord, the Knower of the un-

seen and the seen, has clarified for us the reality of the Jews and Christians. Therefore, we Muslims firmly believe that the Jews and Christians will never be pleased with us unless some among us adopt their religion, methodology, laws, and principles.

These bearded individuals, whom we mention as friends of the Jews, have in fact accepted all the laws and principles of the Jews and Christians. The religion of the Jews and Christians of the present age is "secularism" - something upon which they have all united, establishing, according to their desires and inclinations, laws and principles to organize and govern their worldly affairs. This is their religion. Whoever, in the present time, accepts secularism is their friend, and whoever rejects it is considered their enemy.

Today, you can observe that the only Islamic system that has rejected this "religion" of the Jews and Christians and has declared war against it is that of the Islamic State. You can clearly see the enmity of the Jews and Christians toward it, and what intense hostility they have unleashed against it! All the nations of kufr have formed alliances to eliminate this group of Muslims.

On the other hand, you see that the murtadd Taliban have accepted with them their international, kufri laws and principles; they have accepted secularism alongside them. Why do we say that they have accepted secularism, while in their statements and speeches, they affirm Islam and reject secularism?

Because secularism has several fundamental principles, among which is "nationalism" and "territorialism" – that is, they have

accepted those very borders and the same principles and laws that secularists have defined for nation-states.

The war of the secularists is confined only to their own country; they fight for their nation and tribe, and they seek only that they themselves or someone from their tribe should come to power.

Did you not see that the murtadd Taliban, when the seat of Kabul was handed over to them, declared in the very first days: "Our war has ended; we have no thought or agenda beyond Afghanistan; our struggle was only to obtain the seat of Afghanistan, and now we have achieved it"?

Thus, when you accept the principles of secularism, it means that you have accepted the contemporary "religion" of the Jews and Christians and, according to their criterion, have become their allies. And you have obtained this friendship at a very heavy price – by selling your iman.

As mentioned earlier, the Jews and Christians of today are exactly as the Almighty Lord described their condition and attributes in the Noble Qur'an. But unfortunately, Muslims today – those whose qualities and characteristics have been outlined in the Qur'an and the Sunnah – have become very weak in following and adhering to that very Qur'an and Sunnah, as well as the other principles and rules of the Shari'ah. They have become ignorant of the fundamentals of their religion, negligent, and worldly-minded.

The standard that Allah the Exalted has set for the friendship of the Muslims has to-

day become rare among most Muslims. Just as the criterion of friendship and enmity among the Jews and Christians was the acceptance of their religion, the criterion of friendship and enmity among Muslims is likewise the religion.

A believer is he who loves for the sake of Allah the Exalted and harbors enmity for the sake of that Majestic Being. This is regarded in Islam as one of the great principles of the religion of a believer – to the extent that anyone who considers himself a Muslim, yet whose criterion of loyalty and enmity is anything or anyone other than Allah the Exalted and His religion, is not recognized as a Muslim in name.

Yet today, you and I see how some groups – outwardly affiliated with Islam – show hostility toward the Muslims while extending the bonds of friendship with the kuffar, even competing and racing with one another in doing so. Each of them seeks to draw closer to the kuffar to intensify their enmity toward the Muslims and to obtain from them some privilege or share, striving to fill their impure bellies with it.

Meanwhile, the Almighty Lord has forbidden Muslims from taking the kuffar as allies and has warned them with severe and stern threats – so much so that He has negated the faith of those who befriend the Kuffar. As He says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْيَهُوْدَ وَ النَّصٰرٰٓى اَوْلِيَآءَ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ۭ وَ مَنْ يَّتَوَلَّهُمْ مِّنْكُمْ فَاِنَّهٗ مِنْهُمْ ۭ...

"O you who believe! Do not take the Jews and the Christians as allies; they are allies

of one another. And whoever among you takes them as allies—then indeed, he is one of them…" (Al-Ma'idah: 51).

Yes – whoever befriends the kuffar, stands in their ranks, and enters into their alliances, as the murtadd Taliban are tainted by these acts today – then the Almighty Lord says:

فَاِنَّهٗ مِنْهُمْ

"Then indeed, he is one of them"
Meaning, his ruling is the same as that of the Jews and Christians. And even the most ignorant Muslim, indeed, even a child, knows the ruling of the Jews and Christians in Islam.

In another place, the Almighty Lord identifies the allies of the Muslims and states that Muslims do not take kuffar as allies instead of Muslims. As He says:

لَا يَتَّخِذِ الْمُؤْمِنُوْنَ الْكٰفِرِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ وَ مَنْ يَّفْعَلْ ذٰلِكَ فَلَيْسَ مِنَ اللّٰهِ فِيْ شَيْءٍ.

"Let not the Muslims take the Kuffar as allies instead of the Muslims. And whoever does that has nothing to do with Allah…" [Al-I-Imran, 3:28].

That is, Muslims take only Muslims as allies; and those who, instead of Muslims, take kuffar as allies are themselves like their allies. Those who take the kuffar as allies seek honor among them, while they do not realize that honor lies only in loyalty to Allah the Exalted, the Messenger of Allah ﷺ, and the Muslims, and in allegiance to them.

Moreover, when these munafiqeen and murtaddeen are told not to befriend the kuffar, they present a doubt and justification, saying: "We fear that harm may befall us; we are weak and they are strong; therefore, we must befriend them".

Yet, this very argument and justification has been mentioned by the Almighty Lord in His words, describing the munafiqeen, where He says:

فَتَرَى الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ يُّسَارِعُوْنَ فِيْهِمْ يَقُوْلُوْنَ نَخْشٰٓى اَنْ تُصِيْبَنَا دَآئِرَةٌ...

"So you see those in whose hearts is disease hastening toward them, saying: 'We fear that a turn of misfortune may strike us…'" [Al-Ma'idah, 5:52].

Dear brothers and sisters!
The discussion has become lengthy; now I turn to the main point. You have heard that the taghut American idiot Trump has, in his recent remarks, threatened to retake

Bagram Air Base. The question now is: will the murtadd Taliban accept this? Will American forces once again be seen openly in Afghanistan in official military uniform? Will America openly return to its mission, the elimination of Muslims?

In response to these questions, we say only this much: some assume that America withdrew from Afghanistan and is now returning. We tell them that America never truly left Afghanistan; rather, it merely changed its appearance. After the murtadd Taliban were brought to power and seated in the Arg (presidential palace), up to this day, all military operations carried out against the mujahideen of the Islamic State – including night raids on homes – have taken place under direct American supervision and with their full support and backing. Not a single raid has been conducted without prior surveillance by American drones. Indeed, there have been instances where drones were observed flying continuously over an area in Kabul for six consecutive days, then suddenly disappeared –only for a house belonging to mujahideen in that same area to be raided that very night.
Other cases have followed the same pattern.

If America has truly withdrawn, then why does it continue to send multi-million-dollar aid packages to its hired militias? Rather, it is clear that America sends these packages to sustain and maintain its proxy forces and to provide full support in the war against the mujahideen. America knows that the murtadd Taliban cannot complete this mission on their own; therefore, they must be supported side by side.

Following this threat, the Taliban's minister for the promotion of vice and prevention of virtue, Khalid Namrodi, stated in an audio message addressed to his fighters that such trials befall the Muslims, and that they also befell Ibrahim (peace be upon him), along with similar remarks.

In response, it is said: indeed, severe trials came upon Ibrahim (peace be upon him) from your forefather, Nimrod – including being cast into the fire. Likewise, today, from the modern Nimrods, those who follow the path of Ibrahim are burned in flames; alliances are formed against them from every side; they are tortured, killed, and destroyed along with their families. Thus, your statement that Ibrahim (peace be upon him) faced trials is correct. However, the true embodiment of the religion and path of Ibrahim (peace be upon him) is not you; rather, it is claimed here to be the Islamic State, which stands firm upon the path of Ibrahim and sacrifices blood and life to raise the word of Allah.

Who has told you to attribute yourself and your group to Ibrahim (peace be upon him)? Do you not know what the Almighty Lord has said about Ibrahim?

Come, let this misunderstanding be clarified: Allah the Exalted says:

مَا كَانَ اِبْرٰهِيْمُ يَهُوْدِيًّا وَّ لَا نَصْرَانِيًّا وَّ لٰكِنْ كَانَ حَنِيْفًا مُّسْلِمًا ۭ وَ مَا كَانَ مِنَ الْمُشْرِكِيْنَ.

"Ibrahim was neither a Jew nor a Christian, but he was a monotheist, a Muslim, and he was not among the polytheists" [Aal 'Imran, 3:67].

Yes, this is the reality and essence of Ibrahim (peace be upon him). It is asserted here that only the "Islamic State" and the general body of believers can claim adherence to the Abrahamic, monotheistic path – not people such as you, described as proxy fighters and base followers who consume the remnants of the Jews and Christians and whose hands are stained with the blood of believing women and children. Such people cannot make such a claim. Those who have taken upon themselves the project of eliminating and killing believers – allegedly on behalf of others – cannot claim this path.

Those who seek to extinguish the light of tawhid and ignite the flame of kufr and shirk – how can they, and with what justification, attribute themselves to this monotheistic tradition? How can those immersed in kufr and shirk day and night feel no shame in uttering the name of Ibrahim, the muwahhid (peace be upon him)?

Yet, the blame is not theirs alone. Similar claims were made by Abu Jahl and Abu Lahab; they too attributed themselves to the path of Ibrahim and considered themselves to be upon the truth – so much so that they supplicated: "O Allah! If Muhammad is upon the truth, then grant him victory; and if we are upon the truth, then grant us victory".

O Muslims!

Let me point out another matter to you: do not be deceived by the beards of some of these individuals. Abu Jahl and Abu Lahab also had beards, and just as the murtadd Taliban claim to be upon the truth today, they too made such claims. Yet despite these claims, they prostrated to Lat, 'Uzza, and Manat and made offerings to them – just as it is alleged here that the Taliban now act toward graves and irreligious nations.

Thus, this is nothing new. These are the same followers of murtadd and heretic Mansur al-Hallaj, who was himself immersed in shirk and kufr; yet, like Pharaoh, claimed "I am the Truth". Therefore, there is nothing surprising in this.

Throughout history, there have been many examples of individuals who, like the murtadd Taliban, despite being upon falsehood, claimed to be upon the truth.

We say: the Abrahamic path is that of he who worships only the Almighty Lord; who sacrifices for the implementation of His law and Shari'ah; who fights in the path of Allah against kuffar and mushrikeen; who calls people solely to the worship of the One Allah; and who, in this path, does not fear the blame of any critic.

It is not the path of those individuals or groups who have accepted international laws and principles and who daily humble

themselves before the idol of the international order, seeking inclusion within a disbelieving global system. Within the hearts of believers, it is impossible for membership in the kafir international order and membership in the Abrahamic path to coexist simultaneously. Either an individual or group belongs to the Abrahamic path, such as the Islamic State and its mujahideen, or they belong to the kafir international system or are on the verge of entering it, as is claimed here regarding the Taliban and other similar nationalist groups.

Dear brothers and sisters!

There are also rumors regarding Bagram: that the murtadd Taliban had agreed, in the Doha agreement characterized here as a sale of iman, to hand over the bases of Bagram, Shindand, and Kandahar to America, and that this had been settled.

However, since the murtadd Taliban are portrayed as followers of deception and deceit, it is claimed that, in order to prevent their subordinates from deserting them, separating from them, or taking positions against them, these clauses were kept hidden – though they are now close to being revealed.

As you have observed, many staged developments have unfolded in a serial manner. For example, consider the issue of the Taliban being placed on and removed from blacklist designations: whenever they need to travel abroad, they are removed from the blacklist, and upon their return, they are placed

back on it. Only a very naïve and foolish person would accept this display as genuine evidence that the Taliban are truly on America's blacklist.

Thus, it is asserted that the alleged ridda' of the Taliban will soon become evident and exposed to you as well. Wait and see – this "series" continues, and its further episodes will appear before you one after another, presented and publicized according to a strong, pre-designed plan attributed here to kafir powers.

We say to the subordinates of the Taliban:
Enough, this level of foolishness and ignorance is sufficient! For how long will you be used like toilet paper to satisfy the desires of your hypocritical leaders?

Be certain that your murtadd leaders had accepted the matter of Bagram and some other bases with America long ago. Now, whether you separate from them or remain with them is no longer a concern for the murtadd Taliban, because they have recently recruited new army and police forces, and they will not even heed your departure.

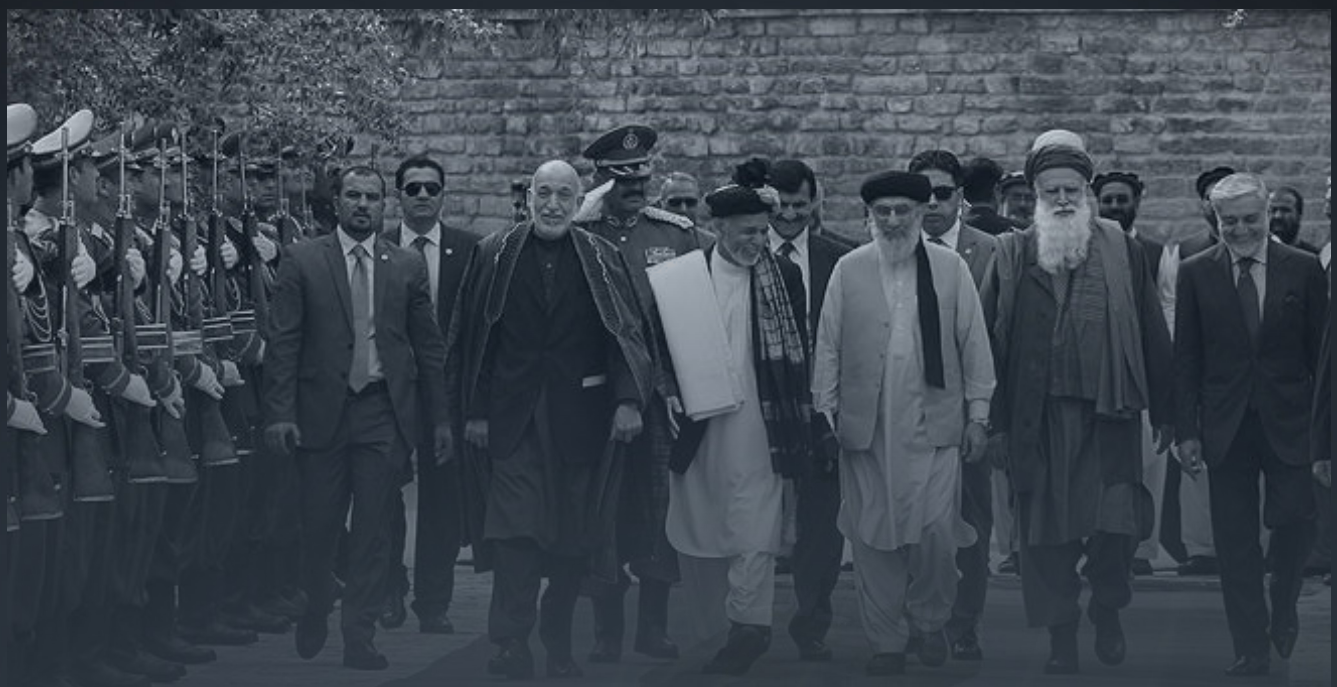
But we tell you: a stage will come upon you in which you will be forced to leave these ranks.

Nevertheless, out of goodwill, we advise you not to repeat this mistake and misstep – to once again join, like the murtadd and nationalist Tahrik Taliban Pakistan (TTP). Reflect and think carefully: the doors of the Islamic State are always open to you. Repent, return to Allah the Exalted, supplicate sincerely, and join the caravan and movement of truth. Spend your blood and wealth for the implementation of the Shari'ah of the Almighty Lord, for restoring the dignity and greatness of the Muslims, for raising the word of Allah, and for lowering the word of kufr. Do not deceive yourselves again. Do not allow your blood to be traded once more.

Remember that the Taliban in Pakistan, too, if it comes to power under the banner of Islam, will implement the same "Lord Macaulay law." The murtadd "Shehbaz" will step down, and "Noor Wali" will take his place.

So do not make this mistake. Come to the ranks of the Muslims. Come and fight, like a solid wall, against the kuffar and murtaddeen. Demonstrate your bravery here among the Muslims. Employ your courage for the implementation of the religion of Allah the Exalted. Indeed, Allah loves those who fight in His cause in ranks as though they are a solid structure, as He says:

اِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِهٖ صَفًّا كَاَنَّهُمْ بُنْيَانٌ مَّرْصُوْصٌ.



Indeed, Allah loves those who fight in His cause in rows as though they are a solid structure" [As-Saff, 61:4].

Yes, this is the quality of the true ranks of Islam and jihad: standing shoulder to shoulder like a firm structure, fighting in the path of the Almighty Lord. The entire Ummah under the leadership of a single amir, under the banner of tawhid; all Islamic schools together, free from division and rancor, standing side by side in the beautiful spirit of brotherhood, in a single front for the implementation of the Shari'ah and religion of the Almighty Lord – spending their pure and sacred blood and wealth.

May Allah the Exalted make us among the followers of such ranks. May Allah grant us patience, steadfastness, and perseverance.

Dear brothers!

Another important matter is this: you may have seen remnants of certain Ikhwani secular factions who, after the foolish threat of Trump, issued statements declaring that if America returns, they will once more rise for their "jihad" (nationalistic war).

Dear brothers!

These are burned-out pieces in the game of politics. Do not be deceived by their honey-coated yet poisonous words. These are the same misguided factions that, even before the murtadd Taliban had already bargained away the blood and aspirations of the Ummah. They have already been tested by the Ummah.

If anyone is still deceived by them, joins them, assists in their schemes, and spends

his blood and wealth in a misguided and secular faction, then Allah the Exalted has deprived such a person of the ni'mat of intellect.

The Messenger of Allah ﷺ said that a Muslim is not stung from the same hole twice. Therefore, we say to the Muslim Ummah: keep yourselves away from such misguided and murtadd factions. Do not allow yourselves to be stung from the same hole again. Recognize the truth, and strive and exert effort to reach it. Shed your blood in a rank from which there is hope of achieving results. How can you expect factions that change their positions twice within a single month – and have repeatedly shifted their stance since their inception – to represent your goals and aspirations, when they have never remained firm on a single stance?

Thus, we say to you: awaken! Do not blindly follow anyone. Investigate and examine. Recognize the truth, and supplicate to the Almighty Lord. Perform istikhara. Purify your intentions. It is hoped that your Lord will surely unite you with the group of truth, insha'allah.

In conclusion, once again we say to our Muslim brothers and sisters: come and join the Islamic State – the state which, from the very first day of its establishment until today, has remained steadfast upon its prophetic methodology, despite numerous trials and hardships; and despite the fact that the entire world of Kufr, along with factions and murtadd governments allied with them, has united against it. Yet, all praise is due to Allah, by His great grace and generosity, it has remained firm upon its methodology, and it is hoped that Allah will continue to keep it steadfast.

Come and join the Islamic State. Give allegiance to its Qurayshi Khalifah. Come and support this oppressed state and do not leave it alone in the face of the enmity of the kuffar and murtaddeen.

Remember this: whether you support it or abandon it, it will never retreat from its methodology with the help and support of Allah. However, for those who do not join this monotheistic rank, it will be a great misfortune.

Finally, we present to you a hadith of the Messenger of Allah ﷺ in which he commands the Muslims with several matters – those same matters with which Allah the Exalted commanded His Prophet. Harith al-Ash'ari (may Allah be pleased with him) narrated that the Messenger of Allah ﷺ said: "I command you with five things that Allah has commanded me with: Al-Jama'ah,

hearing and obeying (your leader), Hijrah (to him), and striving in the path of Allah. Whoever separates from the Jama'ah even by a handspan has removed the bond of Iman and Islam from his neck – unless he returns…" [Sahih Ibn Khuzaymah, Hadith no. 1895].

Today, it is claimed that the Jama'ah of Muslims exists, and that it is the "Islamic State," and that a Qurayshi Khalifah is present. Therefore, O Muslims, come, make hijrah to this state, pure and steadfast upon the prophetic methodology, and to its Qurayshi Khalifah, and under his leadership, dedicate your blood and wealth for the implementation of the religion, law, and Shari'ah of Allah the Exalted.

May peace and blessings be upon our Prophet Muhammad, and upon his family and all his Sahabah.

The Nationalist Taliban:
A Clear Example of Falsehood-Worshipping Groups!

A clear example of falsehood-worshipping groups standing in opposition to the truth is the militias of the "Nationalist Taliban" — those who presented themselves to the world as "Muslims" and "mujahideen," yet, in reality, have assumed the responsibility of safeguarding the intelligence and security interests of the world of kufr.

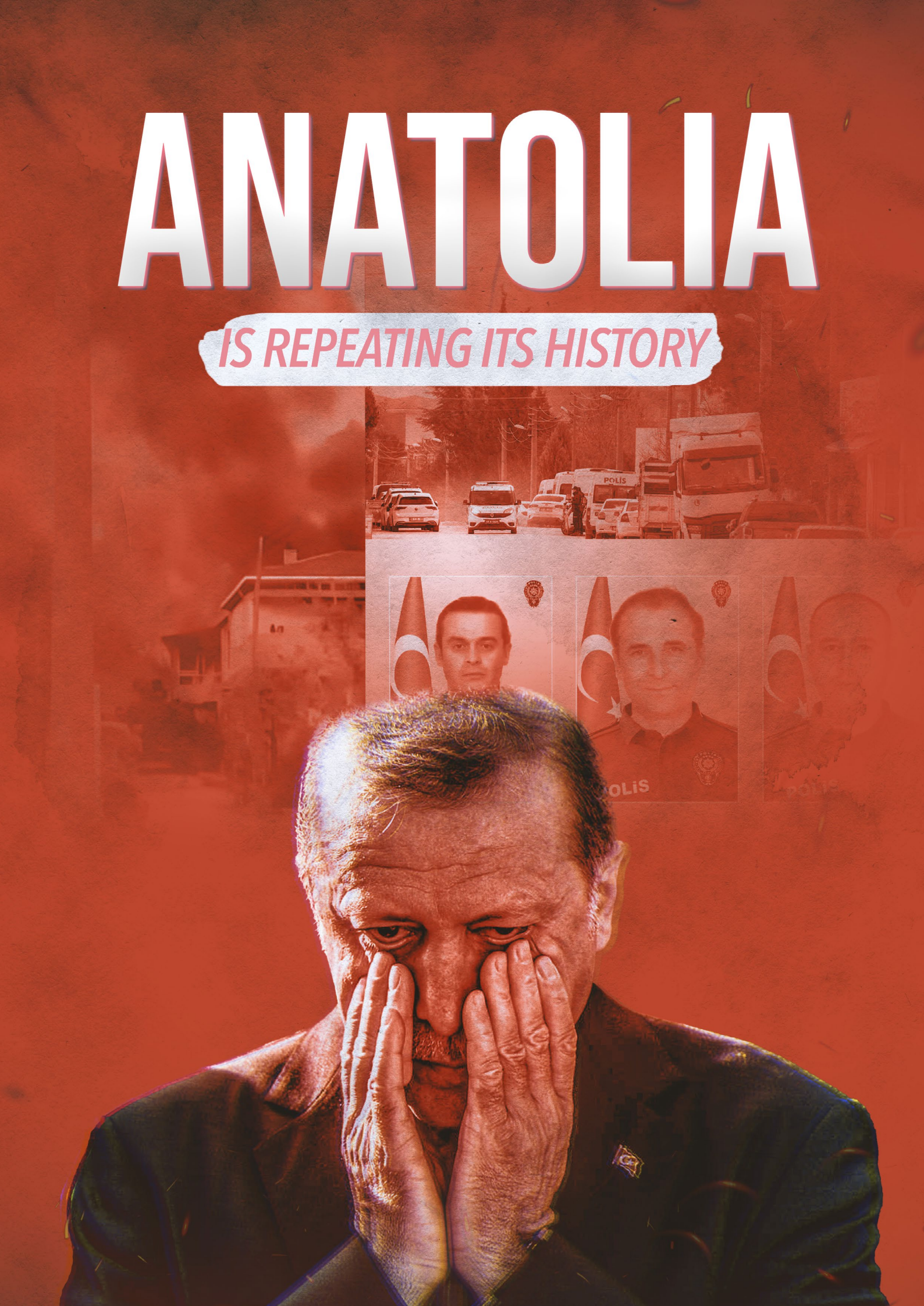
This is the very group whose members have committed numerous nullifiers of Islam. They act as guardians of the interests of the kuffar and seek, through sacred titles such as "Islamic Emirate" and "Amirul-Mu'minin," to give a religious and Muhammadan appearance to a system of "nationalism" and "ethnic partisanship" that serves foreign powers. In reality, this is the same system that was established in opposition to the Islamic Khilafah through a deal struck at the largest American intelligence base in Doha.

As a result of that very agreement, power was handed over to them, and under a new façade labeled "Shari'ah," a system was, in fact, established on the basis of democracy. The situation has now reached a point where anyone who protests against this "taghut system" is labeled a "Kharijite," whereas authentic hadiths concerning the Khawarij apply only to those who deviate from the path of truth and stand against a legitimate and just order, not to those who oppose such false systems.

AL-AZAIM ENGLISH

ANATOLIA

IS REPEATING ITS HISTORY



In northwestern Turkey, in a direct clash between the murtadd Turkish forces and the mujahideen, 11 people were killed and wounded!

The Khilafah mujahideen near the village of Elmalik in the Yalova region engaged a patrol from the murtadd Turkish forces with machine guns.

The clash erupted after a raid on a house of the mujahideen, resulting in 11 casualties in the ranks of the murtadd Turkish army.

The aforementioned mujahideen fought the murtadeen for over 8 hours, until Turkish special forces finally arrived at the scene to contain the clash. However, they too were unable to achieve their objective and ultimately set the entire house on fire.

BACKGROUND OF THE ENMITY BETWEEN TURKEY AND THE ISLAMIC STATE

The Islamic State declared jihad on all the tawaghit of the world and openly declared its enmity with them in this arena. Turkey is not only included among these taghut countries, but it can be said to be one of the foremost leaders of them, for the following reasons:

1. JOINING THE UNITED NATIONS

Signing the Charter of the United Nations, despite its articles that deny the religion of Islam and equate it with other man-made religions, which is contrary to Shari'ah. Moreover, this document considers Muslims and non-Muslims equal, it abrogates the Shari'ah and the ruling of al-Wala wal-Bara, and it suspends the legitimacy of jihad. Last but not least, it acknowledges the kuffar and the states under their dominion, which rule by the law of the tawaghit.

2. JOINING THE NATO COALITION

The murtadd Turkish army is a member of NATO and has participated in many of its mission, among which - and the most important - was the 21-year crusade in Khurasan, which was conducted under NATO leadership and with NATO in charge of the

support operations.
NATO was also responsible for training the murtadd forces of the puppet Afghan army and, in the context of the mission, on some occasions, Turkey took on leadership roles as well.

This is the clearest example of friendship and allegiance with them and enmity toward Islam.

3. ENFORCING SECULARISM, DEMOCRACY, AND TAGHUTI LAW

The constitution and system to which the Erdogan government is committed postulate that the Republic of Turkey is a democratic, secular, and law-based state that accepts peaceful coexistence for all, national unity, justice, and adherence to the national principles of Ataturk and human rights.

4. APPLICATION FOR EU MEMBERSHIP

The Republic of Turkey has officially applied for membership in the European Union. Agreeing to all the treaties and regulations of this Union means agreeing to all the articles and clauses that are kufr and shirk in contradiction with Islam, and entrusting one's country in every sense to a European, Taghuti, and secular system, in which it will be governed like European states and subjected to the same rule.

5. JOINING THE CRUSADER COALITION AGAINST THE ISLAMIC STATE

Turkey is one of the taghuti countries that played a very important role in the global coalition against the Islamic State.

This country provided its key air bases to the coalition for the war against the Islamic State, enabling them to easily turn Muslim cities and villages into ruins.
The most important of these bases was the Incirlik base, located near the Syrian border, which was of vital importance to the coalition's supply and logistical support.

In 2016, Turkey attacked the city of al-Bab, making no distinction between women, children, and the elderly, as well as military and civilian, animal and human. As a result of the fierce resistance, the city of al-Bab, like other cities in Sham and Iraq, was reduced to rubble, and they raised the flag of victory, but over a pile of blood and bones.

Turkey also had very close relations with al-Jolani, and the two jointly continued the war and struggle against the Islamic State until 2022 when, as a result of their collaboration, the Khalifah of the Muslims, Abu Ibrahim al-Qurayshi – may Allah accept him – was also martyred.

This was while al-Nusra was denying its connection and cooperation with Turkey. However, this matter became clearer to the Muslim public when, after al-Nusra came to power, the head of the Turkish intelligence admitted that al-Nusra and its group had been cooperating with them in the fight against the Islamic State from the very beginning - about ten years prior!

ISLAMIC STATE OPERATIONS IN TURKEY

On the other hand, the Islamic State has also continued its struggle and jihad against Turkey, just as it has done against other tawaghit, and has carried out numerous operations in that country.

One of the most significant of these was the attack at Istanbul Airport in 2016, in which three istishhadiyyin carried out bombings in various parts of the huge facility, resulting in nearly 300 people being killed and wounded. Other small and large operations

were also carried out in the same city.

Also, one can point to the Ankara operation – in which two mujahideen carried out an attack amid a political demonstration, resulting in 103 people killed and hundreds more wounded – and to dozens of other similar attacks that the mujahideen have carried out in revenge for their Muslim brothers and sisters in Turkey!

THE CUSTOM AND PRACTICE OF THE TAWAGHIT AFTER EVERY ATTACK

As usual, whenever the tawaghit face defeat, they resort to arresting ordinary Muslims – those known for their piety in their neighbourhoods and villages – to cover up that defeat. Indeed, after this attack – which is called Turkey's great defeat – they arrested over 600 Muslims on charges of having ties to the Islamic State to hide their shame. This is the behavior of every taghuti regime!

This is not the first time that the murtadd Turkish intelligence has carried out arrests on this scale. Similar cases have occurred in previous years as well.

TURKEY'S MURTADD INTELLIGENCE AGENCY'S ARRESTS IN THE PAST TEN YEARS

According to reports, from 2014 to 2016, Turkey arrested approximately 4,000 to 5,000 people.

In 2017, after various operations carried out by the mujahideen, Turkey resorted to detaining Muslims to hide its shame, imprisoning 1,000 people for their alleged connection to the mujahideen.

In 2018 and 2019, when the mujahideen were carrying out their operations in areas near the Syrian-Turkish border, Turkey arrested up to 2,000 people accused of having ties to the Islamic State!

In 2020 and 2021, Turkey also arrested between 1,000 and 1,500 people for their alleged ties to the Islamic State. This trend continued in 2022 and 2023, with operations by the regime in various areas resulting in the arrest of 800 to 1,000 people.

When viewed collectively, in these 10 years, Turkish intelligence has arrested over 10,000 people. Most of these arrests occurred after mujahideen carried out operations in Turkey, and the murtadd intelligence services turned to such indiscriminate arrests to hide and justify their own shame.

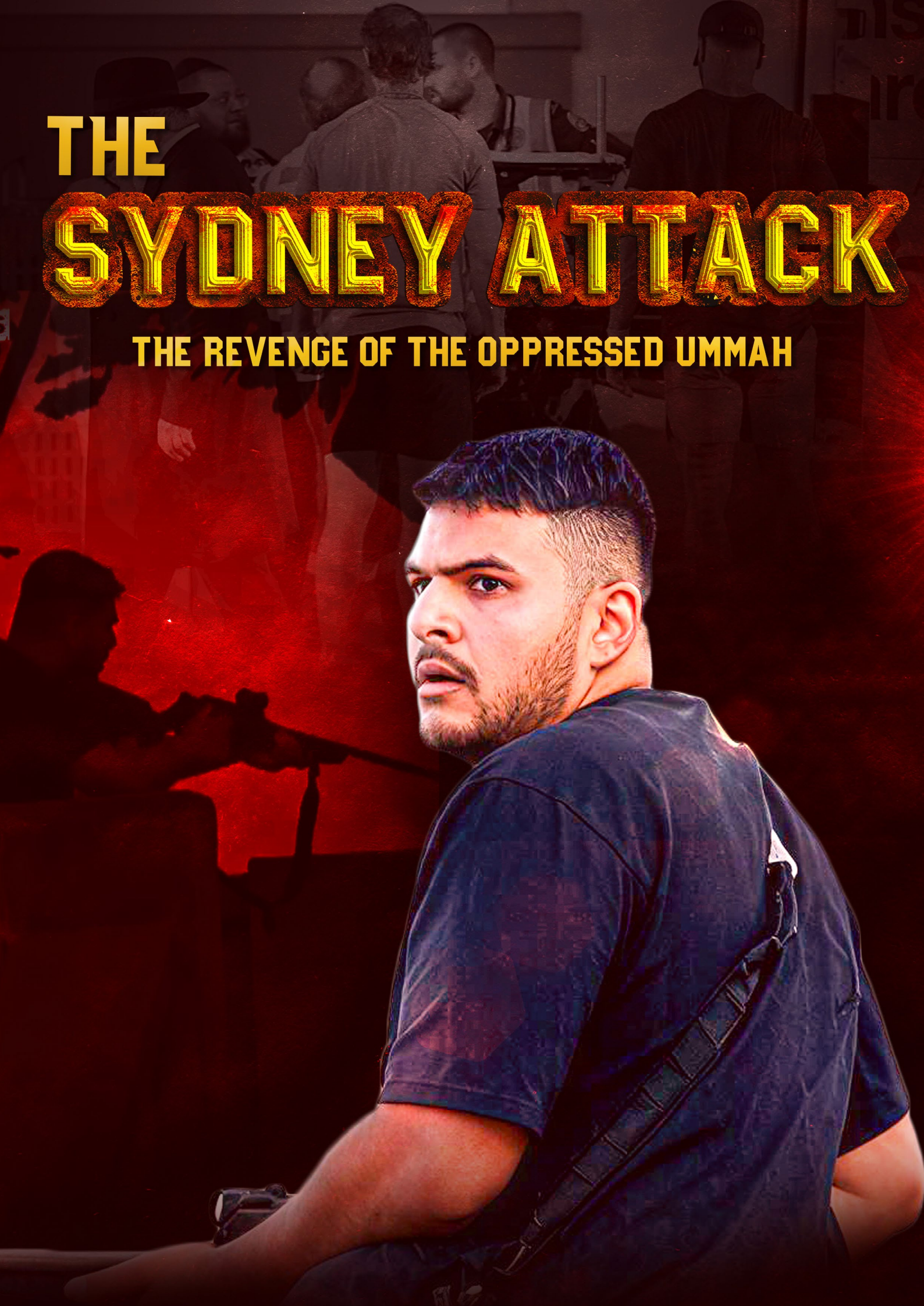
This isn't just Turkey; every taghuti government behaves the same way.

If you think about it, the current Afghan militias and the Taliban regime have suffered heavy casualties in recent years, and after every attack, they arrest ordinary Muslims in the name of mujahideen and torture them.

The Turkish mujahideen were soldiers of Khurasan Wilayah - they were our mujahideen, brave ghazis trained by Khurasan Wilayah.

The countries of the region and the world should wait in fear, insha'Allah. Khurasan is the den of lions and has the ability to lead in the region successfully. Alhamdulillah.

From this very camp, we will make your peaceful dreams in your secure cities forbidden to you, by the permission of Allah the Exalted.


THE
SYDNEY ATTACK
THE REVENGE OF THE OPPRESSED UMMAH

First, it must be said that the attack carried out by the lone soldiers of the Islamic State against the Jews in Australia not only inflicted heavy physical casualties, but also delivered a major blow to the "intellectual invasion" practiced by the Jews and their supporters. Additionally, it demonstrated to the Ummah that the path to salvation and the honor of Islam lies precisely in the way adopted by the attackers.

Consequently, from an ideological perspective, the Jews consider this attack a major sign of their decline; they are deeply frightened, filling the atmosphere with grief, wails, and mourning, consoling one another and making supplications for "a thousand-year survival." But this is impossible.

It is truly shameful that the tawaghit of the world, including the murtadd Taliban, sent messages of condolences, noting that the Jews have occupied and seized the first qiblah of the Muslims, Bayt al-Maqdis. Therefore, in addition to being inherently kafir, through this act of usurping that sanctity, the Jews have only increased in their kufr. The tawaghit are also staunch defenders of the Jewish projects aimed at dividing Muslim lands, whereby, to reinforce their borders, they fragment the territories of the Ummah.

Now they have understood well, and through this attack, they have been jolted awake and forcibly made aware of the true path to liberate Bayt al-Maqdis.

This operation by the lone soldiers of the Islamic State was no ordinary attack! Unlike the forces of the murtadd regimes that throw themselves into destruction without a clear objective, and unlike the militias of the murtadd Taliban that bargain away sacred values, the Khilafah and its adherents protect the Muslims and their deen by the

force of the sword, by the permission of Allah the Exalted.

This attack represents the demonstration of the path to the entire Islamic Ummah and an announcement to all about the means to liberate Bayt al-Maqdis.

If you have seen the videos, the father and son, in a calm atmosphere, present the message of action to the Ummah. In practice, they offer the method and instruction for the liberation of Bayt al-Maqdis. With every bullet, they shattered the skulls of the Jews, and not a single shot missed. They were neither fearful nor did their resolve weaken, until the father was martyred and the son, while wounded, was captured.

Despite this resplendent heroism, Muslims in name only condemned this attack and said that those targeted were not combatants but "civilians," labeled the father and son as "terrorists," and sent curses and insults upon the Islamic State.

Woe to such Muslims who still do not understand the distinction between combatant and non-combatant, and who do not know that across the entire world, there is in fact no such thing as a non-combatant kafir.

The issue of combatant and non-combatant is not a subjective matter; rather, it is among the fundamental chapters of Islam, and failing to recognize it is equivalent to failing to recognize Islam itself. To flee from

it is to flee from Bayt al-Maqdis, and if you do not understand it, then you are certainly not concerned with Bayt al-Maqdis, nor do you truly know it.

A combatant kafir is one who shows hostility toward the Islamic Khilafah, whether through weapons, politics, economics, or through intellectual, ideological, and media support.

A non-combatant is one who has been granted security by the Khilafah, does not engage in hostility or warfare, lives his life, and pays jizyah to the Khilafah.

However, the matter is not as such; today, the Jews are regarded as the head of kufr, and they are in direct war with the Khilafah.

It is these kuffar who reproach the Muslims and who have seized Bayt al-Maqdis by force.

The fact that Muslims today have been kept unaware of the Khilafah, while at the same time being raised upon the language of global political terminology, is precisely why they are familiar with terms such as "civilian", "legal", and "illegal", and cannot distinguish between combatant and non-combatant.

This is because, intellectually, they have been occupied by the Jews; they are products of their schools and universities. They have been taught worldly knowledge and sciences, but they have not been taught the recognition of kufr and Islam. They know what nullifies wudu, yet they do not know

what nullifies faith, nor do they guard themselves against it. This is the entirety of the problem in their education, culture, and mental formation.

Ninety-nine percent of people have been "killed" through this very intellectual path and are counted among the dead, for their lives pose no danger to the Jews and other tawaghit. Like ants, they think only of their stomachs and nothing more; they have no objective, no direction, and no strategy.

If these ninety-nine percent of people were all to be killed by bullets and bombs, that would not sufficiently describe their death. They would go directly to the Hellfire, because they had already died intellectually before the gun fired or the explosive detonated.

Intellectual colonization is not a small matter; its end is eternal Fire.

This generation has, through this very path, been kept unaware of the history of the Khilafah, and naturally, they give incorrect labels to the attacks of the heroes of the Khilafah.

Since the story of Bayt al-Maqdis has been removed from the pages of their curriculum, one cannot expect from them any sense of honor or chivalry.

Bayt al-Maqdis is not only a sanctity, it is also a symbol of the identity of the Ummah, a test of faith, and an emblem of honor. In the path of its liberation, the kuffar consider this attack by the lone soldiers of the Islamic State to be dangerous, precisely because it awakens the conscience of the Ummah. Their entire effort is to ensure that the conscience of the Ummah does not awaken,

and for this purpose, they wound the Ummah, sing lullabies to it, and keep it asleep.

The Jews and their supporters, despite all their efforts, continue to fail because we are not like that, Al-Hamdulillah.

In the face of their ideology and kufr, we are from Navid and Sajid Akram, and they are from us. They fulfilled their pledges with their own blood and made manifest their bond through their sacrifices.

All praise is due to Allah, there are many other Muslims like them; they have no direct connection with us, nor do they stand physically alongside us, yet in creed they are with us, and they are our brothers. They are from us, and we are from them, even if the distances and cities between us are far apart. Such brothers and such attacks show us that the message and da'wah of the Islamic State are highly influential and possess the ability to affect the hearts of zealous Muslims. The Islamic State has proven once again to be able to transcend all barriers of borders, languages, and ethnicities, placing a smile upon the lips of the Ummah all over the world.

Therefore, we call upon the entire Ummah of Islam, especially those men of zeal in whose hearts the flame of the Khilafah has been lit: wherever you are, become a brick in the structure of the Khilafah, and irrigate its garden with your pure blood.

For the liberation of Bayt al-Maqdis, begin with the kuffar and apostates closest to you, for they are the ones who prevent you from killing the Jews and liberating Bayt al-Maqdis. They have confined you within the cages of nations and borders and keep you constantly restrained. Support the Islamic State in this great jihadi cause.

And we say to all kuffar and murtaddin:

The Sydney attack was only a pebble from a mountain; we will continue to kill, by the permission of Allah, until you grow weary of burying the dead, and from the intensity of exhaustion and fear, your hearts will cease to beat – insha'Allah.

Do not consider this impossible, for it is an established reality. Soon you will face this condition – insha'Allah. This is our manhaj and our path.

In conclusion, this message is not simply an expression of opinion, but a depiction of the deep pain experienced by the Ummah. Our words are connected to the memory of history, the depth of creed, and the question of identity. Within it, a clear path has been drawn for the liberation of Bayt al-Maqdis, one that compels the reader not only to feel, but also to think.

These words reflect a long intellectual war between iman and nifaq, a war in which the Ummah either recognizes its Khilafah or becomes lost within the very terms imposed by these Jews.

Here, the discussion is not merely about a place but identity, about taking a stance, about the creed of tawhid, about the concept of the Khilafah, about in which mirror the Ummah sees itself, and within which cages it remains imprisoned.

For this reason, we say: Bayt al-Maqdis is not merely a name or a city; rather, it is a criterion of truth. Whoever understands this criterion will not remain unaware of the story of the Ummah.

The great trial of the Islamic Ummah is this: to preserve its identity.

EMPOWERED BY ALLAH ﷻ

GLAD TIDINGS FOR THE MUJAHIDEEN IN SHAM

In the name of Allah, the Most Gracious, the Most Merciful

As we write, all the nations of kufr are engaged in a fierce confrontation, seeking mutual destruction. It is really amusing to see the total debacle of the Jewish-Zionist "apes and pigs" and of their Crusader American puppets, both Evangelicals and Catholics, in addressing the fitnah of the Rafidi Khomeinists in Iran. It is even more amusing to see the impotence of the murtadd Arab tawaghit, who are trembling in fear for their survival, as now they fully grasp the consequences of their treachery in relying on the enemies of Islam for security and defense, instead of the mujahideen of the Khilafah.

The example of the early Muslims in Madinah provides unmistakable guidance in how to deal with the "apes and pigs." Yet, the warning of Allah ﷻ not to take them as allies has remained unheeded among the taghawit who have hijacked the Ummah. The Almighty said: "O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people" [Al-Ma'idah: 51].

The last to become "of them" is the role model of the munafiqeen, Ahmed al-Sharaa Jewlani. His betrayal of the Shami revolution was repeatedly exposed by "Voice of Khurasan" for some time before he surrendered substantial territories of Sham to Israhell in exchange for the throne of Damascus, with the approval of Erdogan's Turkey and the Western kuffar.

The Khilafah was the true driving force of the revolution to free Muslims from

the oppression of Assad's Nusayri regime, backed by the Rafidi Khomeinists and the Russian kuffar. Truly, the establishment of a just system of Islamic governance in the heart of Bilad as-Sham was reckoned to be the greatest threat by the "international community".

Therefore, the "Global Coalition against the Dawla" waged war on the mujahideen, empowering both Jewlani and Kurdish factions of kuffar against the Khilafah.

Subsequently, Assad's demise resulted in the rise of Jewlani as the new murtadd taghut of Sham. His regime hinges on tens of thousands of self-proclaimed fighters who proved disloyal to Allah ﷻ by abandoning jihad for His cause, thus turning into mercenaries, although they still pretend to serve under the banner of Islam.

After settling scores with the Nusayris and the Druze zanadiqa, Jewlani took the chance to deal a major blow to the mujahideen, the mujahidat, and the ashbal of the Khilafah that were held captive in concentration camps by the Kurdish henchmen of the "Global Coalition against the Dawla."

The plan to "integrate" the believing people from Sham in the new context – including "assistance to legalize their status and return to their hometowns," and even "vocational training and catch-up education" – is nothing more than a pre-

determined brainwashing scheme, aimed at severing the rope of Allah, which, so far, has kept their soul firmly attached to their Lord ﷻ and to His armed wing operating in the dunya against the enemies of Islam. As the Almighty said: "And hold firmly to the rope of Allah all together and do not become divided" [Al-i-Imran: 103]

Such a wicked plot, however, will not succeed. The Khilafah is empowered by Allah ﷻ, and the attempt of Jewlani to make the muwahhidun disavow their faith and neglect their deen in return for worldly benefits will have no effect. Tawhid is ingrained in their heart and mind, and they will never forget what they have been called to do: "kill the mushrikin wherever you find them" [At-Tawbah: 5]. So, watch out Jewlani, especially in your stronghold of Idlib, where most resettlements are taking place.

Moreover, when the mercenaries of the regime entered the concentration camps to slay the steadfast, tens of thousands of mujahideen managed to escape and rejoin their brothers hidden in other areas, ready to strike over and over again as they have been doing since the start of the Shami revolution. Let us not forget the attacks in Tadmur and Damascus carried out directly by Jewlani's officers or with their facilitation, since they could no longer endure his treacherousness.

This is just a taste of what lies ahead in Sham until justice prevails. With the permission of Allah ﷻ, the countdown for Jewlani has already begun. Stay tuned!

THE MANHAJ AND AQEEDAH OF THE ISLAMIC CALIPHATE IS COMPLETELY CLEAR

WA LILLAHI AL-HAMD

We fight against the standard–bearers of democracy, the followers of kufr and shirk, and the taghut governments—by whatever name or in whatever guise they may be—by the help and command of Allah the Exalted, and we kill them. On this path, we fear no censurer and are afraid of no one. We have no concern about the killing of these scholars of the republic and their misguided followers – it does not matter who might be upset or what doors of various speeches will be opened behind our backs.

Our war in the name of jihad is not like that of those groups and intelligence organizations who are drowning in the lustful mire of borders, frontiers, nationalism, and tribalism.

We are on the clear, white path of the Qur'an and Sunnah, which we have proven to the modern world; whoever serves kufr and tughat by any name will be a target for our swords and arrows, even if he is our brother, our father, or any of our other relatives.

Al-Azaim English

WHO WILL
TAKE
REVENGE
FOR THE
UYGHUR
MUSLIMS

First, we congratulate the entire Islamic Ummah on this heroic attack by the Islamic State, in which, lillahilhamd, the blood of the murtadd Taliban and communist Chinese was shed together.

This attack was a small sample of the revenge and retribution for the Uyghur Muslims; from now on, expect even harder and worse days!

Brothers of the Uyghurs!

We answer the cries, wails, sighs, and captivity of your innocent children!

Do not grieve; if the Pakistanis and the murtadd Taliban, instead of defending you, sided with the Chinese communists, you are not without brothers! Lillahilhamd, we are your brothers.

This attack was the harsh language of our reckoning with all tawaghit.

Chinese communists played with the blood of the oppressed Uyghur Muslims, and the murtadd Taliban, who call themselves Muslims, have become defenders of the Chinese kuffar to conceal this very oppression.

The fact that the murtadd Taliban call the attack on the kafir Chinese "anti-Islamic" and label it a "crime" is not just a statement; it is part of a joint, calculated, and pre-coordinated scenario among them. For this reason, they exploit Afghan children, putting the flag of the communist Chinese government in their hands and filming them to make themselves appear more aligned with China.

O Muslims!

Don't be fooled by the lies of the murtadd Taliban. Driven by greed for money, political deals, and expediency, they have gone to the extreme of slavery – so

much so that they now call the Chinese kafirs Muslims, openly call them martyrs, and insult the blood of Uyghur Muslims.

On behalf of the entire Islamic Ummah, we ask the murtadd Taliban:

If, as you claim, the Chinese kuffar are Muslims and martyrs (!), then what are the Uyghur Muslims?

Yesterday, I was sitting with an eighty-year-old man. I asked him, "Baba, have you heard about the attack on the kafir Chinese in Kabul?" He said, "Yes, I heard it on the news". I told him the Taliban say they are martyrs. He laughed so much that it felt like an eternity until he stopped. Then he said: "It is clear to the whole world that the Chinese government is a kafir, secular communist regime. It does not accept Islam, it is an enemy of the Khilafah, and it is counted among the staunchest enemies of Islam".

Young and old know that China is a land of kufr. Yet, the Taliban offer condolences to the subjects of that very regime, mourn for them, call them Muslimsm and ultimately call them martyrs.

The old man said angrily: "The Taliban are Westerners in white robes; they are kuffar, and even worse than kuffar".

The Chinese openly reject Islam, their religion is false, and their creed is corrupt. How can they call them martyrs? Why are they so grief-stricken for them? What blood ties do they share?

The truth is that the relationship between the two is not based on faith, but on the rope of secularism.

The murtadd Taliban have so compromised with the false religion of secularism that they even consider the kafir Asli to be on the path of truth and call their dead "martyrs".

Shari'ah positions – and even simple rational policy – do not accept granting a kafir the status of a martyr. This notion is alien to any sound mind and innate conscience.

O Murtaddin!

Be vigilant. The Taliban are lying. This hotel did not belong to a Chinese Muslim.

This was a hotel where these animals were served forbidden food of pig, dog, cat, and mouse, and the murtadd Taliban had taken refuge there.

On the contrary, those Chinese Muslims who are true Muslims are languishing in the prisons of the murtadd Taliban, deprived of the right to a free life, and are never granted freedom and life. All these truths are deliberately kept from you.

They deceive you with lies and aliases, keeping you asleep so that you are unaware of the Taliban's kufr and their crimes and dealings with Chinese kuffar. This is the same fresh face of their kufr and the same as pouring salt on the wounds of the Uyghur Muslims.

The murtadd Taliban have received and are receiving dollars in this deal. They have tak-

en oaths, given guarantees, sold their faith, and agreed with the kuffar on the principle that no foreigner can live on Afghan soil without secular law and permission.

We acknowledge that there are Muslims in China, but those Chinese who live here under the Taliban's rule, secure in their lives, whom the Taliban are pleased with and whose safety they guarantee, have never embraced Islam on the basis of iman.

Rather, they are part of the murtadd Taliban regime, its key elements bound by a secularist cord, and complicit in the shedding of the blood of the Uyghur Muslims.

Those Chinese who have come here did not do so with the intention of da'wah, hijrah, or Islamic brotherhood; rather, their coming is for three clear purposes: security, economy, and influence.

For China, the primary goal is to contain the voice, movement, and resistance of the Uyghur Muslims even beyond its borders and to prevent Afghanistan from becoming a place of support or sanctuary for them.

For this reason, China is trying to establish such relations with the rulers of Kabul that it can be assured on the issue of the Uyghurs, whether the Taliban are murtaddeen or others.

The question is: if this hotel belonged to the Uyghur Muslims of East Turkestan, then why did the Chinese Ministry of Foreign Affairs issue an official statement expressing regret about it?

Is it reasonable for a government that is

thirsty for the blood of Uyghur Muslims to express regret over their deaths, damages, and injuries?

Chinese communists deal with the Uyghur Muslims: they shed their blood, rob them of their dignity, forcibly raise their new generation in communist orphanages, and have deprived them of the right to travel abroad.

Has this regime ever issued a statement of regret in the name of the Uyghur Muslims?

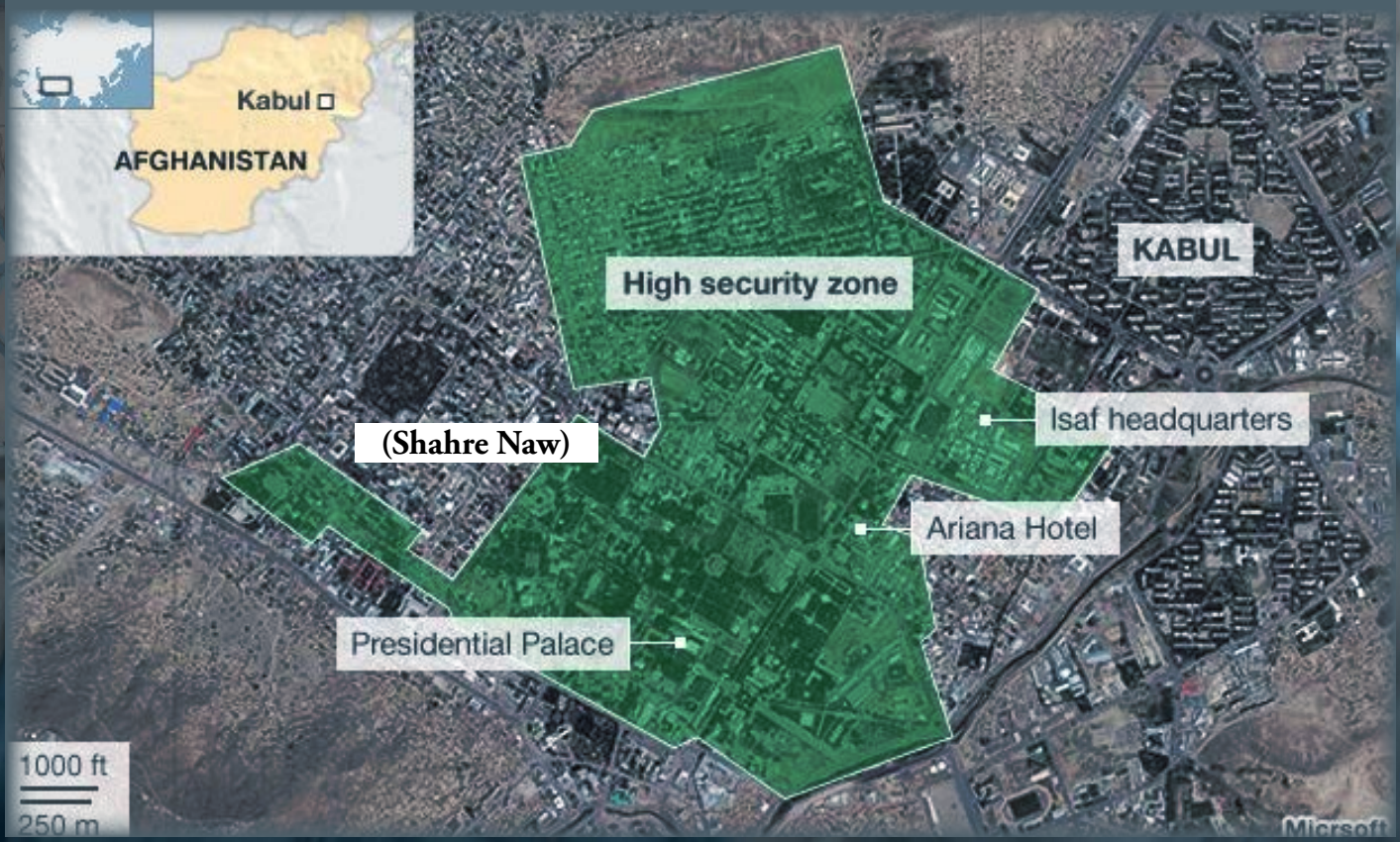
The truth is clear.

The reality of the location and circumstances also renders this claim baseless. This incident took place in the heart of Kabul (Shahre Naw), in the Fourth Security Zone – an area considered one of the most fortified and under the strictest security measures. Foreign embassies and key government offices are located there, and ordinary people's movement is severely restricted.

In such an area, it is unthinkable that ordinary people or migrants could reside freely.

According to information, at the same time, more than thirty Chinese nationals, up to five translators, and their special protective team were present at the hotel.

All of this evidence clearly shows that it was citizens of the communist Chinese government who were staying there, not the op-



pressed Uyghur Muslims of East Turkestan.

This raises the question: on what law are the Taliban's relations with China and Russia based?

These relations are neither based on Shari'ah nor in accordance with the principles of Islamic positions.

If that place truly belonged to the Uyghur Muslims, neither the Chinese Foreign Ministry would have issued a statement of regret, nor would they have been residing in the safest and most secure area of Kabul under the protection of the state. The truth lies beyond names and propaganda, and it is clear to any sane mind.

The second objective is economic.

Afghanistan is important to China in terms of its natural resources, rare earth metals, and geographical location. China wants to control the mines, projects, and routes in an environment where security is guaranteed, regardless of which type of government provides it.

In this deal, the rights of the people, their religion, and their dignity carry no weight; only stability and profit are taken into account.

The third objective is intelligence gathering and infiltration. Every economic presence involves collecting information, establishing networks of influence, and assessing future risks.

This is the general method of kafir powers, and China is no exception.

Here again, the question arises: on what law are the Taliban's relations with China and Russia based?

These relations are neither based on Shari'ah nor in accordance with the principles of Islamic positions.

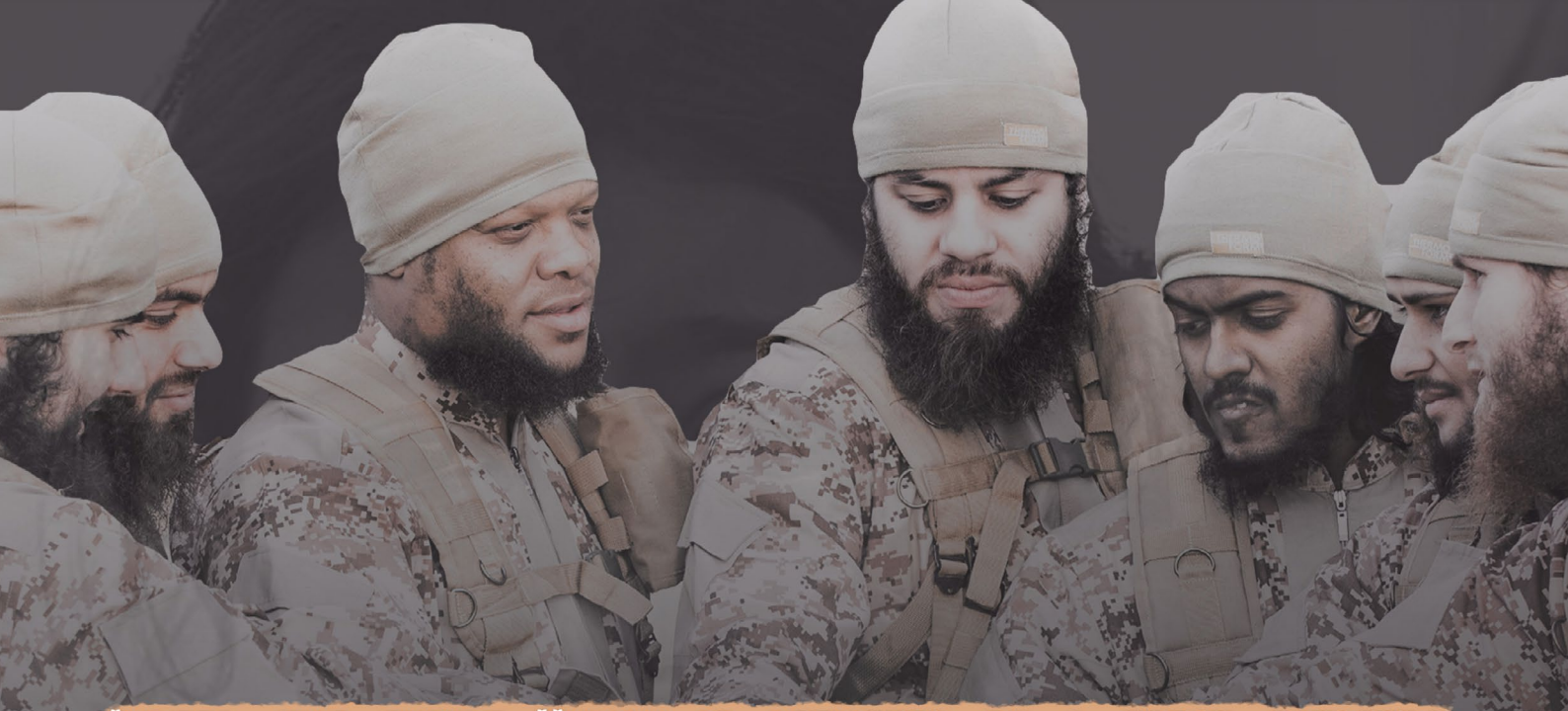
The Taliban are neither representatives of the Ummah nor do they consider defending the oppressed to be their duty. Their main framework, under the guise of diplomatic relations, is a pragmatic deal:

Preserve power, strengthen the economy, and knock down every door of kuffar to contain the Islamic Khilafah. For this reason, the relationship between China and the Taliban is not bound by the rope of iman, but by the rope of secular politics. China is the killer of Uyghur Muslims, and the Taliban are giving security commitments to this very China. Any sane person understands this contradiction. But in

the Taliban's new murtadd religion, this is called diplomatic relations, and no Taliban calls it a contradiction and hypocrisy.

China is not a friend of Islam in Afghanistan; rather, it is a guardian of its own security and economy, and the Taliban use their relationship with China not for religion, but for the preservation of their power. All their actions revolve around this axis.

Responding to the call of the Uyghur Muslims has, here, become a tool for the Taliban's political bargaining, and this is the very truth that is kept hidden behind the names, slogans, and declarations.



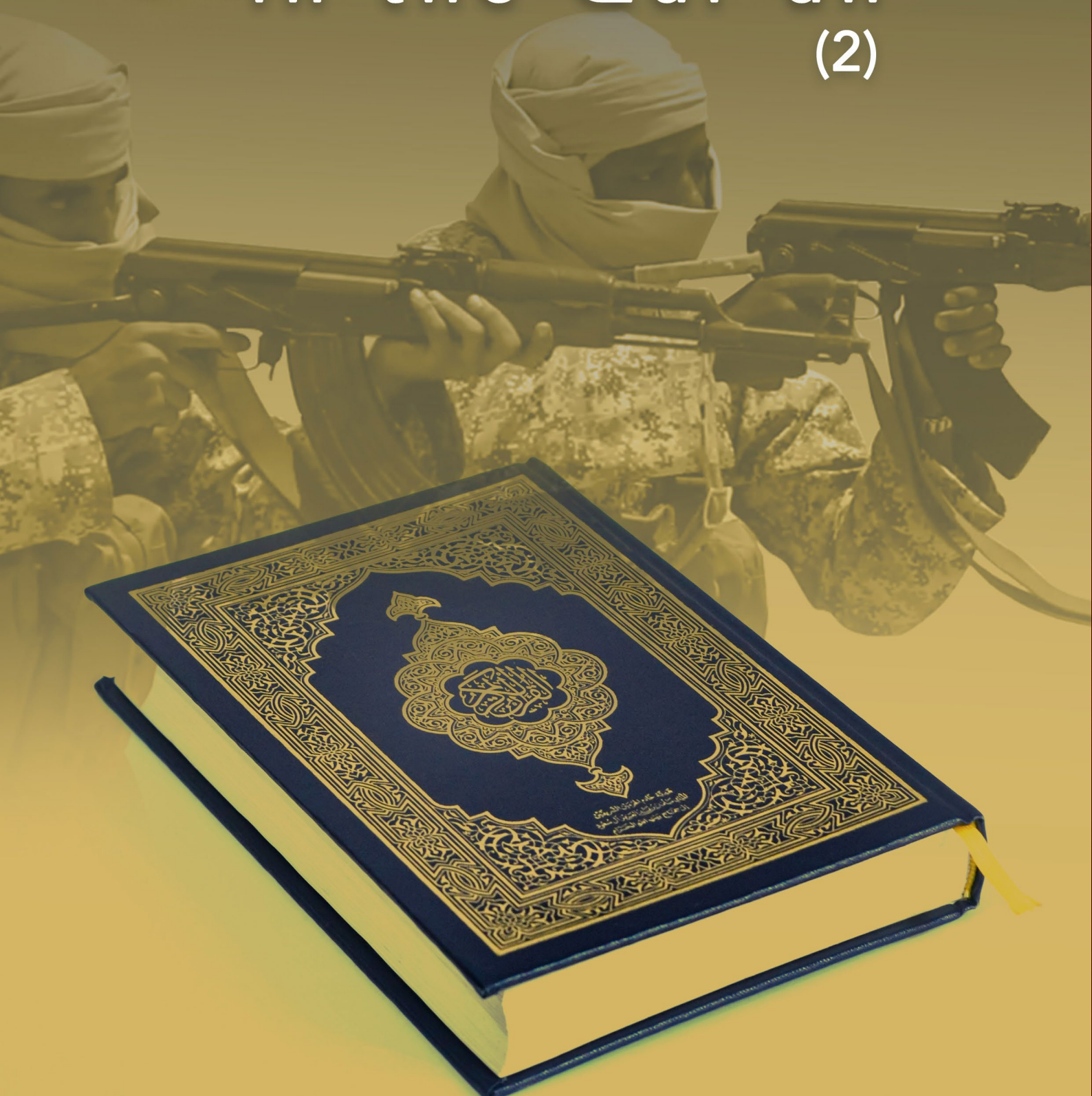
Indeed, the entire Ummah is afflicted by a great catastrophe—the very catastrophe that the tawahit have brought about in accordance with the desires of the Crusaders and the Jews. They have confined the Ummah within this condition and have said to it: "Graze here; this is your provision and sustenance. Build your worldly life and sell your Hereafter." Thus, many people accepted this, but a small group rose up in opposition. Then, that majority began to blame and mock those few Muslims because of their patience and purity, while they themselves had abandoned them, had gone to extremes in forsaking them, and had themselves stood in the camp of the enemy.

Al-Azaim English

JIHAD

in the Qur'an

(2)



بسم الله الرحمن الرحيم

As promised in the previous part, in this installment, we will provide a detailed discussion of the Ayat related to jihad from Surah Al-i-Imran of the Holy Qur'an. We express endless gratitude to Allah (ﷻ) for granting us the ability to fulfill the promise we made to the Muslim brothers.

Here, we will analyze Ayat 121, 123, 125, 126, 128, 129, 140, 142, 146, and 157 from Al-i-Imran. As before, for interpretation we have referred to the renowned tafsir book "Tafsir al-Qur'an al-'Azim," commonly known as "Tafsir Ibn Kathir." To keep the article concise, we will present a summarized explanation of these Ayat.

While conducting this analysis, we became so deeply engaged that we did not realize the article was becoming lengthy. However, in trying to reduce its length, we did not compromise on quality. Rather, we have divided Surah Al-i-Imran into two parts. In the next part, we will discuss the remaining Ayat -3, 28, 166, 172, 173, 195, and 200 — in detail, insha'Allah.

As always, the purpose of our article remains the same: to explain various Qur'anic Ayat and analyze them in a contemporary context, so that readers may gain understanding and act accordingly.

Surah Al-i-Imran – Ayah 121

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Translation

"And [remember] when you left your family in the morning to post the believers at their positions for the battle. And Allah is Hearing and Knowing.

Context of the Revelation

This Ayah was revealed during the events leading up to the Battle of Uhud. After the Quraysh's defeat in the Battle of Badr, they mobilized a large number of soldiers and marched to Madinah to seek revenge. The Ayah specifically describes the morning that Prophet Muhammad ﷺ departed early from his home to strategically arrange and position the believers for battle and meticulously assigned posts to avoid any sort of weakness or mistake.

Summarized Explanation

Ibn Kathir explains that the Prophet ﷺ carefully organized the ranks and strategically positioned fifty archers on Jabal al-Rumah (the small hill later known as the Hill of the Archers) to guard the rear of the Muslim army. He ﷺ strictly commanded them not to leave their position under any circumstance, whether the Muslims appeared victorious or defeated. This instruction demonstrates acumen in military planning, discipline, and foresight. It reflects that reliance upon Allah (ﷻ) does not negate preparation; rather, proper strategy and organization are part of tawakkul (trust in Allah). The Prophet's ﷺ clear command to the archers displays the importance of obedience. When some of them later left their posts as they assumed victory had been secured, it was during this time that the defensive line was exposed, leading to a sudden counterattack. This Ayah lays the foundation for disciplined leadership and responsible obedience. It shows that victory depends on planning, unity, and adherence to guidance, all under Allah's complete knowledge and wisdom.

The Ayah in Today's Context

The event at Uhud can be regarded as an important structural lesson for our Ummah, especially in this generation. When

the archers left their assigned position, this lack of discipline could have cost the course of the entire battle. This demonstrates how neglecting the orders of the commander can openly expose an entire community to vulnerability.

This is where obeying the given orders, especially of the senior and official brothers in Dawlatul Islamiyya, should be taken seriously. On some occasions, there are brothers who do not follow the proper instructions. They have the attitude that they are an army unto themself, which can cause more harm to everyone. Instead, they must understand the purpose, intention, and strategy of jihad, is because when we give bay'ah to the Khalifah, we call Allah (ﷻ) as our witness that we will accept his every word without hesitation, until there are clear signs of kufr in them. But when we follow our own desires, we fall into danger.

It should be noted that when the senior brothers give any order, they do it with an appropriate intention and purpose. They consider the situation, consult with their senior brothers, and give the necessary directions to the soldiers of the Khilafah, and it is our responsibility to follow. Between 2014 and 2019, Dawlatul Islamiyya shocked the kuffar by capturing vast territories across Iraq and Sham under the leadership of Abu Bakr al-Baghdadi (رَحِمَهُ اللهُ). During that time, the overwhelming majority of Arab countries shamelessly rejected Dawlatul Islamiyya. Further, instead of uniting under the black flag and bringing and building the Ummah together as an unbeatable force, these spineless Arab countries and their pathetic Darbari shaykhs became the best friends of the West, which turned them into puppets, keeping them like dogs on a leash. This is evident, especially in their permitting the West to establish bases all over the Middle East and try to crush us. But they did not succeed, because Allah (ﷻ) is always with the believers and the mujahideen.

Surah Al-i-Imran – Ayah 123

وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ ۖ فَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تَشْكُرُونَ

Translation

"And Allah had already given you victory at Badr while you were few in number. Then fear Allah; perhaps you will be grateful." (Qur'an 3:123)

Context of the Revelation

This Ayah was revealed when the Muslims suffered difficulty and loss after the Battle of Uhud. Allah (ﷻ) directs them to reflect on the earlier moment at Badr, when they appeared weak and few, yet were internally strong in faith and unity. They are instructed, "Then fear Allah," meaning that true victory is possible only through living with taqwa and being obedient to Him. Further, Allah (ﷻ) reminds the believers that whenever divine help comes, sincere gratitude should be shown to Him rather than displaying pride.

Summarized Explanation

To be specific, according to Ibn Kathir, this Ayah was revealed to remind Muslims that although there were only 313 men facing 1000 Quraysh at Badr, Allah (ﷻ) still granted them victory. This proves that as long as you are favored by Allah's blessing and support, no number of weapons or armies can defeat you. After the events of Uhud, when hardship was caused due to disobedience and lack of discipline, Allah recalled Badr to teach that unity, obedience, and reliance upon Allah (ﷻ) are conditions for success. There, this Ayah cements a timeless principle that victory is granted through faith, taqwa, gratitude, and disciplined obedience, not through quantity of strength or excessive material power.

The Ayah in Today's Context

This Ayah perfectly encapsulates what Allah demands from Muslims even during the time of Jihad. Allah wants us to be disciplined, obedience and wholehearted believe in him. So, in Jihad, even if Muslims are outnumbered and enemies have better quality of weapons, they still can't defeat us as soon as show true faith, taqwa and gratitude to Allah (ﷻ). We must not forget that on its heyday, Islamic state had vast areas of Syria and Iraq under its control. The Islamic Caliphate, the rule

of Allah (ﷻ), was established there. Although it is not as strong now, our existence has never disappeared and we will never be wiped out. Rather, through unity, loyalty, and trust in Allah (ﷻ), we have repeatedly risen again. In the current situation, the growth of Dawlatul Islamiya in Africa is growing. Our soldiers of the Khilafah continuous fight against kuffar and capture areas and in sha Allah the entire world will come under the black flag of the Islamic State.

Surah Al-i-Imran – Ayah 125-126

بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ | وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ الْعَزِيزِ الْحَكِيمِ

Translation

"Yes—if you remain patient and conscious of Allah, and the enemy comes upon you suddenly, your Lord will reinforce you with five thousand marked angels."

"And Allah made it only as good news for you and so that your hearts might be reassured by it. And victory is not excepted from Allah, the Exalted in Might, the Wise."

Context of the Revelation

These Ayat are a continuity of the previous Ayah surrounding the Battle of Badr. It reveals how Allah (ﷻ) supported them even when Quraysh's strength seemed untouchable and their victory inevitable. During this moment of weakness, Allah (ﷻ) did not turn His back and He promised support through angels. But the promise of thousands of angels was conditional upon sabr and taqwa. Allah (ﷻ) clarifies that the ultimate and real source of victory belongs to Allah (ﷻ) alone.

Summarized Explanation

The mention of angels is not primarily about divine intervention, but about correcting

the believers' perception of power. At Badr, the Muslims faced challenging obstacles, yet Allah (ﷻ) demonstrated that material weakness does not limit His decree. The mention of three thousand and then five thousand angels indicates that Allah's assistance is connected to the believers' spiritual state, including sabr and taqwa, which are necessary for sustained support. However, the Qur'an immediately redirects attention away from the angels themselves and states that victory is only from Allah. Clearly, the angels are merely instruments under His (ﷻ) command. This was especially important in light of Uhud, where reliance on strategy and momentary disobedience led to a setback. The lesson is that unseen help accompanies moral steadfastness, but ultimately everything comes down to Allah's will. These Ayat do not glorify random miracles; rather, they show that while effort is mandatory, ultimate reliance must remain exclusively upon Allah (ﷻ).

The Ayat in Today's Context

We need to understand that if our faith is strong, then Allah's help is possible. Allah will not necessarily help us with angels; how He will help us is up to Allah. However, help is certain. We cannot be afraid of our enemies. The kuffar possess fighter jets, precision missiles, and systems such as the "Iron Dome," while our mujahideen brothers have nothing but tman. Think about the mujahideen brothers in Somalia and other Wilayat in Africa. What latest weapons do they have compared to the technological advances of their enemies? From a purely material perspective, we should not have a chance. Yet, at times, matters do not go as expected. Their missiles are missing targets, systems are failing to intercept, or situations shift in ways no one predicted. This shows that even the most advanced technology is still bound by laws created by Allah (ﷻ). If He wills, outcomes can change instantly. So, the lesson is do not place fear in weapons or technology, because they are not truly independent. Fear Allah (ﷻ) instead, and have certainty that help can come in ways beyond human understanding.

Surah Al-i-Imran – Ayah 128-129

لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ
وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ
ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ

Translation

Not for you, [O Muhammad ﷺ], is the decision in the matter, whether He turns to them in mercy or punishes them; for indeed, they are wrongdoers. And to Allah belongs whatever is in the heavens and whatever is on the earth. He forgives whom He wills and punishes whom He wills. And Allah is Forgiving and Merciful.

Context of the Revelation

During the Battle of Uhud, Prophet Muhammad ﷺ was injured and rumors swirled around that he had been killed and his Sahabah (رَضِيَ اللَّهُ عَنْهُمْ) martyred. In that painful moment, overwhelmed by grief at the suffering of the Muslims, Prophet Muhammad ﷺ invoked Allah through du'a to inflict punishment on the Quraysh leaders responsible for the harm. It was during this time that these Ayat were revealed as a response to his du'a. Allah gently reminded Muhammad ﷺ that he cannot just dictate guidance, forgiveness, and punishment, and that ultimate judgment belongs solely and explicitly to Allah. It redirected the Prophet from personal grief toward divine wisdom.

Summarized Explanation

According to Ibn Kathir, the Prophet ﷺ was deeply hurt by the suffering at Uhud, which led him to pray against some of the Quraysh leaders who had injured him and killed many Muslims. Allah (ﷻ) then revealed: "Not for you is the decision in the matter." Ibn Kathir explains that this was not a harsh criticism or rebuke from Allah (ﷻ), but a gentle correction that the authority and the outcome of forgiveness and punishment relies on Allah (ﷻ).

Ayah 3:129 expands the principle by affirming Allah's absolute sovereignty. Everything in Jannah and dunya belongs to Him. Forgiveness and punishment are acts of Allah's wisdom, not emotional reactions.

The Ayat in Today's Context

he final judgment is in the hands of Allah (ﷻ). We can only push the mushrikeen and kuffar towards their fate. Allah highlighted in various places in the Qur'an that their final fate is not positive. Indeed, their fate will be miserable. In recent years, there have been repeated public burnings of the Qur'an in Sweden, and the culprit later faced the consequences, being shot dead. Similarly is the case of the assassination of Charlie Kirk, an American right-wing political activist who repeatedly insulted Islam and Prophet Muhammad ﷺ in his speeches and shows. Later, he faced Allah's punishment while he was speaking at a university event in Utah in September 2025, being shot in the head and killed.

On a broader scale, the world itself has grown more volatile, with devastating natural disasters, earthquakes, floods, and climatic anomalies affecting millions, fulfilling what Allah (ﷻ) and His Messenger ﷺ have foretold about the signs of the Last Day, and underscoring how the earth will increasingly become unstable before the final judgment. Thus, believers must always remember Allah (ﷻ) will hold you accountable for your actions, and no matter how invincible you might consider yourself, Allah (ﷻ) knows the unseen and dispenses justice with perfect wisdom and judgment.

Surah Al-i-Imran – Ayah 140

إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ ۚ وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا
بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ وَٱللَّهُ لَا
يُحِبُّ ٱلظَّٰلِمِينَ

Translation

"If a wound has touched you, a similar wound has touched the opposing people. And these days We alternate among the people so that Allah may make evident those who believe and take martyrs from among you. And Allah does not love the wrongdoers."

Context of the Revelation

This Ayah was revealed after the Battle of Uhud. In the beginning of the battle, the Muslims performed strongly, but later some inattentive archers left their assigned position, which led the Quraysh cavalry to take advantage of the situation and attack them from behind. This resulted in many Muslims being severely injured, including the Prophet ﷺ himself, and 70 being martyred, including Hamzah (رَضِيَ اللَّهُ عَنْهُ). The Muslims were stunned by the situation and questioned why they were suffering defeat despite early victory. This Ayah was revealed during this time, reminding Muslims that oftentimes during jihad, both sides experience wounds. Just as they were hurt at Uhud, the Quraysh had suffered losses at Badr. The Ayah teaches that victory and defeat alternate according to divine wisdom, not random chance. Temporary setbacks do not mean Allah (ﷻ) supports injustice. The setback at Uhud allowed Allah (ﷻ) to honor some believers with shahadah, which is not a loss but a beautiful reward, because believers received the beauty of representing the ultimate sacrifice to defend faith, righteousness, and to protect the innocent. Shahadah is a gift because of the immense, immediate rewards promised in the Akhirah.

Summarized Explanation

According to the tafsir, this Ayah corrects the Muslims emotional reaction after Uhud. Allah (ﷻ) does that by normalizing the pain by stating that "If a wound has

touched you, a similar wound has touched the others." At Badr, the Quraysh lost many leaders and suffered humiliation. Uhud was not a sign that Allah (ﷻ) abandoned the believers, but it was rather part of Allah's larger plan. The phrase "These days We alternate among people" explains that Allah (ﷻ) rotates victory and defeat to test Iman, expose munafiqeen, and prevent arrogance. Continuous victory could make Muslims prideful, while difficulty reveals who remain unshaken and faithful during times of crisis. The Ayah also mentions that Allah takes shuhadah. Scholars have clarified that martyrdom is not loss but elevation. Through hardship, Allah honors some believers with a high rank in the Akhirah. Finally, the statement "Allah does not love the wrongdoers" clearly indicates that ultimate success belongs to truth, even if temporary setbacks occur.

The Ayah in Today's Context

Let us look at the end of the Ayah. Who are the "wrongdoers" in the current context? Of course, they are the Westerners, as it is quite clear from the way they are spreading fitnah all over the world. Allah does not love them, and those whom Allah (ﷻ) does not love, they receive terrible consequences in this world and the Akhirah that are beyond words. One striking example is the case of Jeffrey Epstein, which exposed Western hypocrisy of moral policing and revealed networks of exploitation among influential elites. For many, this became a symbol of how corruption and immorality can exist behind wealth, power, and public image.

At the same time, another major fitnah lies much closer to home: division and disunity within Muslim communities. Across different regions, political conflicts, sectarian differences, and internal rivalries have weakened unity, making communities more vulnerable. Instead of standing together, people often fall into the trap of division, prioritizing group identity, power, or ideology over shared faith and purpose.

Another example can be seen in Western colonialism, which exploited Muslim lands and resources for political and economic gain. Through manipulation, oppression, and spreading discord, colonial powers left long-lasting scars, weakening societies from within and sowing mistrust among communities. Just as we are hurt, so are the enemies of Islam. We will not stop hurting the enemy, because we ourselves are hurting. Allah (ﷻ) mentioned shahadah here. It is understood from this Ayah that not everyone can become a shaheed just by wishing it so. Shahadah is ordained by Allah. Shahadah is the greatest blessing. Therefore, we have to ask Allah (ﷻ) for shahadah for His religion.

Surah Al-i-Imran – Ayah 142

أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنكُمْ وَيَعْلَمَ الصَّابِرِينَ

Translation

"Or did you think that you would enter Jannah while Allah has not yet made evident those among you who strive (mujahidin) and made evident those who are patient?"

Context of the Revelation

In this atmosphere, Allah addresses the believers directly. The Ayah challenges any assumption that Jannah can be attained without being tested. It comes as part of a broader passage (3:140–148) that explains the spiritual purpose behind hardship and struggle after Uhud.

Summarized Explanation

This Ayah is a reminder to Muslims that Allah already knows who believes, but He also emphasized that true belief must be proven through action, not just claiming to have it. This action is by participating in jihad. The believers must prove their faith through struggle on the path of Allah by showing patience and being willing to die for His cause. The fafsir explains that Allah tests His true believers so He can distinguish the sincere from the munafiqeen. So, the Ayah indicates that entry into Jannah requires a sincere demonstration of actions, and these actions consist of patience, sacrifice, and fighting against the kuffar.

The Ayah in Today's Context

This Ayah is our ultimate call to jihad. It reminds us that Islam is not just a religion of worship limited to the mosque, but that it is a complete way of life to establish in the world, and that we have to fight and struggle to establish it. This is what Dawaltul Islamiyya is doing. The Muslims cannot be kept away from jihad by obeying the government that believes in kufr democracy and misinterpreting the Qur'an. Rather, jihad must be embraced because Allah (ﷻ) has said that without jihad, He (ﷻ) will not grant you Jannah.

In Afghanistan, it is clear that the Taliban are munafiqeen, because instead of coop-

erating with the mujahideen brothers of Dawlatul Islamiyya, they are directly or indirectly collaborating with American forces. While the Taliban focus on controlling Afghanistan with the help of the kuffar, Dawlatul Islamiyyah Khurasan seeks to establish a true Khilafah. The brothers in Dawlatul Islamiyya, despite facing obstacles from all these issues, are still headstrong and fighting wholeheartedly for Allah (ﷻ). The example of Dawlatul Islamiyya is the kind of suffering they are accepting while doing jihad, as this is the path to Jannah.

Surah Al-i-Imran – Ayah 146

وَكَأَيِّن مِّن نَّبِيٍّ قَاتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا۟ لِمَآ أَصَابَهُمْ فِى سَبِيلِ
ٱللَّهِ وَمَا ضَعُفُوا۟ وَمَا ٱسْتَكَانُوا۟ ۗ وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ

Translation

"And how many a prophet fought, and with him fought many devoted men. They did not lose heart for what struck them in the cause of Allah, nor did they weaken or surrender. And Allah loves the steadfast."

Context of the Revelation

This Ayah reminds the believers that experiencing hardships and obstacles was common on the path of Allah (عَزَّ وَجَلَّ). Throughout history, many prophets faced opposition, persecution, and battles, together with their followers. The Ayah encourages believers to learn from the lessons, actions, and warnings from the previous prophets. It reminds them that the faithful followers of the prophets in the past did not lose determination when they suffered losses or wounds.

Summarized Explanation

The Ayah highlights the example of earlier prophets. These people were the ones who were deeply dedicated to their faith and remained unshakable even when they encountered serious challenges. According to the tafsir, the Ayah emphasizes three qualities of true believers during hardship:

First, they do not lose heart, meaning their inner resolve and faith remain strong despite difficulties.

Second, they do not become weak, meaning they do not abandon their responsibilities or commitment to the cause.

Third, they do not surrender or submit to defeat, meaning they refuse to collapse psychologically or morally under pressure.

The Ayah in Today's Context

This Ayah teaches us that fighting for Islam is the Sunnah of the Prophets ﷺ and the practice of devoted people, and that there is no such thing as surrender in fighting for the sake of Allah (ﷻ). In recent times, Sajid Akram (رَحِمَهُ اللهُ) and Navid Akram (حَفِظَهُ اللهُ), two courageous mujahides, during the Jewish Hanukkah celebration, opened fire on the crowd despite knowing that they would be outnumbered. Still, they proceeded and fought bravely and hurt them where it hurt them the most.

Surah Al-i-Imran – Ayah 157

وَلَئِن قُتِلْتُمْ فِي سَبِيلِ ٱللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ

Translation

"And if you are killed in the way of Allah or die, then forgiveness from Allah and mercy are better than whatever they accumulate."

Context of the Revelation

This ayah discusses the events following the Battle of Uhud. After the battle, munafiqs started suggesting that the Muslims who died in the battle could have avoided death if they had stayed at home.

The Qur'an responds by reminding the believers that death is ultimately determined by Allah (جَلَّ جَلَالُهُ) and cannot be avoided simply by staying away from danger. Whether a person dies naturally or is killed in the path of Allah is decided by Allah (جَلَّ جَلَالُهُ).

The verse clearly shows that death in jihad is not pointless rather it is the greatest honor a mujahid can receive because whenever a person dies while defending the ummah and Allah's honor is regarded as a Shaheed and Allah (جَلَّ جَلَالُهُ) rewards Shahadah with Jannah which is far greater than any worldly gains people accumulate in this life.

Summarized Explanation

The Ayah highlights two key ideas:

First, dying "in the way of Allah" refers to

a person who is sincerely striving in obedience to Allah (ﷻ), whether through defending the jama'ah or upholding his faith to Allah (ﷻ). If such a person dies or is killed due to jihad, then they will be rewarded with Jannah and Allah's forgiveness and mercy, which are far greater than any material wealth or worldly success.

Second, the Ayah shows how believers should think about loss and sacrifice. While worldly thinking measures success by survival and accumulation of wealth, the Qur'an teaches that the true measure of success is closeness to Allah and being honored and rewarded by him. The materialistic world usually tries to lure people with wealth, status, or possessions. No matter how glamorous it might feel, all these things are not fulfilling and are but temporary, while Allah's forgiveness and mercy are eternal.

In simple terms, the Ayah reassures believers that death on the path of Allah (ﷻ), especially through jihad, is not a loss. Instead, it leads to a reward far greater than anything people can gain in worldly life, reminding believers to value eternal outcomes over fleeting worldly benefits..

This Ayah in Today's Context

Allah has reminded us that His forgiveness is better than all the wealth in the world. But people have replaced Allah's forgiveness with the pomp and show of the world. True success, in the eternal sense, is found in seeking His mercy and following His commands, not in the fleeting luxuries of worldly life. Yet, many people have replaced the pursuit of Allah's forgiveness with the pursuit of wealth, fame, and entertainment, mistaking temporary pleasures for real security and reward. For example, in modern times, we can see how the Taliban-US agreements in Afghanistan revealed and exposed compromises where worldly power and political deals take priority over establishing a Khilafah.

Similarly, many Arab countries like Saudi Arabia invested their resources in building glittering cities, entertainment industries, and sports leagues rather than putting efforts and contributions to support the suffering Muslim brothers and sisters around the world. The Burj Khalifa and the extravagant, shameful projects in Dubai, the ambitious new city projects in Saudi Arabia - all are just contributing to dilute Islam from these countries, because these represent the temptation of prioritizing worldly display over the eternal reward of Allah's forgiveness.

CONFLICT AND CONFRONTATION AMONG THE KUFFAR

From Al-Nabaa Magazine
Issue 537

Throughout the world, the Muslims rejoiced at the killing of the leader of the kaffir Rafidah, their figurehead, and other chiefs of kufr by the very aircraft that had been supporting them in Mosul, Aleppo, and other cities of the Muslims. This occurred while the Crusader and Rafidi occupiers had fought side by side for many years, until Allah the Exalted cast division into their hearts and created enmity among them, thereby repelling from Islam the evil of some by means of others.

This destroyed Rafidi was one of the leaders of kufr who exercised tyranny and oppression over the Muslims, and served as the head of a group whose hands were stained with our blood, just like the hands of the Jews, but even more so. Allah the Exalted destroyed him through His plan and decree, at the hands of those whom He had made dominant over us for decades, and who had fought alongside him – especially in Iraq – against the mujahideen. The mujahideen of Iraq were foremost in declaring the Rafidah to be kuffar and in fighting them on the basis of religion rather than politics. If the jihad in Iraq had brought no other benefit, the breaking of the idol of "Rafidism" alone would have been sufficient for it, and that was at a time when people were circulating images of their leaders as if they were imams of Islam, and they believed that Rafidism was a sect of Islam. Thus, may the mercy of Allah be upon the leaders, companions, and soldiers of the Jihad in Iraq, day and night.

We mention these Iraqi distinctions while we observe great fasad (corruption) in the beliefs of those who follow the Rafidah and legitimize their kufr. They stand in their ranks under the pretext of opposing the American project, yet they ignore the evident reality that the Iranian project was in fact a phase of the American project against Islam, before the forces of resistance moved to confront it.

The war that is taking place today between the Iranian axis and the American–Jewish axis, along with its outcomes and the losses of both sides, all fall within the framework of the "Sunnah of Tadafu" (the divine law of mutual repulsion), which has been decreed by the All-Wise, the All-Aware, Glory be to Him, the Exalted. This is a mercy and relief for the believers, and a scheme and gradual entrapment for the kuffar. What is meant here is the very repulsion that occurs among the kuffar, as Allah the Exalted said:

كَذَٰلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ۞

"Thus do We make some of the wrongdoers allies over others because of what they used to earn" [Al-Anam: 129].

Imam al-Ṭabari, Imam al-Qurṭubi, and others said: "We set some wrongdoers over others" [Tafsir al-Tabari].

And Ibn Kathīr (may Allah have mercy on him) said: "If it were not that Allah repels the evil of one people by means of another, and removes the harm of some from others through causes that He creates and decrees, the earth would have been corrupted (its order would have been ruined)."

Among the benefits of this war between these two kaffir enemies is that separation and distinction arise among the Muslims, so that those who are to perish may perish upon clear proof.

Today, we see that some groups have aligned with one side, while others have aligned with the other. Some support Rafidi Iran, while others stand behind the Jews and the Crusaders. Both sides possess false arguments, and the ruling equally applies to both.

However, the position of the true Muslim is clear and well-known: he neither follows this group nor that. Rather, he disavows both, considers them kuffar, shows enmity toward them, and maintains loyalty only to the Muslims. Allah the Exalted said:

وَمَن يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ۞

"And whoever takes Allah, His Messenger, and the believers as allies—then indeed, the party of Allah are the victorious" [Al-Ma'idah: 56].

The destruction of the leaders of kufr and the enemies of Islam is one of the blessings for which gratitude and praise are obligatory, regardless of how they are destroyed – whether by divine punishment, by our hands, or by one another. The scholars have

cited as evidence the words of Allah the Exalted:

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا ۚ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

"So the last remnant of the wrongdoing people was cut off, and all praise is due to Allah, Lord of the worlds" [Surah al-Anam, 6:45]

Imam al-Baghawi (may Allah have mercy on him) said regarding this verse: "Allah praised Himself for cutting off their remnant, because it was a blessing upon the Messengers. Thus, He mentioned 'al-Hamdulillah' as a teaching for them and for those who believed in them, so that they may praise Allah for sufficing them against the evil of the Zulm (wrongdoers)" [Tafsir al-Baghawi, Vol. 3, p. 144].

Imam al-Nasai, in his Sunan, placed a chapter titled: "Relief from the Kuffar (Disbelievers)," and within it, he narrated the well-known hadith of the Janazah (funeral), in which the relief of people and lands upon the death of a corrupt person is mentioned.

In the books of the Salaf, there are also many narrations regarding expressing joy at the destruction of the leaders of kufr. However, know that addressing the "mourners of Khamenei" and his companions who are not Rafidi is not achieved merely by presenting proofs for the permissibility of rejoicing at the destruction of the tawaghit, for this is an easy matter. Rather, they must be addressed with the principles of the religion and the evidences of al-Wala wal-Bara, for this is the field of their fall. The positions of these individuals have gone beyond necessity and expediency and have reached complete loyalty and submission.

The "Islamists" and their bedfellows used to criticize the mujahideen for presenting the issue in this manner, although experience and observation have proven until today that it is the case; and unfortunately, many of these individuals, in a time when the Ayat and texts have been set aside and disregarded, only learn through experience.

The problem of those who mourn the Rafidi leaders is entirely a doctrinal issue rooted in the principle of tawhid. If they had honored the status of tawhid, they would not have found in their hearts any place for glorifying "Khamenei" and others like him from among the wicked kuffar – those whose disbelief and enmity are no less than that of "Netanyahu" and "Trump". If they had magnified Allah as He deserves to be magnified and possessed true faith in Him, they would not grieve over the destruction of one of His fiercest enemies.

But what can they do while they consider the Rafidah and their leaders as allies, partners, martyrs, and Muslim brothers?!

Among the endless wonders of our time is that those who would always rejoice at the victory of any group of kuffar, and who used to justify themselves with the story of the believers' joy on the day the Romans defeated the Persians, today can do nothing except support Persia (Iran)! In their view, rejoicing at the misfortune of Persia is considered as standing in the camp of the Romans (America and the West)! It is as if there is no longer any room left for amazement – while the Muslim rejoices at the destruction of both sides and asks Allah to increase the war, destruction, and ruin between them.

And to those who constantly compare between the two kafir axes and call us to choose between two fires, we say: At this stage, for the Muslims, uprooting the Rafidah and breaking their power is a glad tiding that may even be greater than uprooting the accursed Jews. This is due to a clear reason: that the Ummah is, to some extent, protected from the fitnah of the Jews, but it is not safe from the fitnah of the Rafidah and the deception of their axis.

The proof of this is the great worthless foam (people) that has risen in support of the Rafidah, weeping over the death of the leaders of kufr and the heads of their sect.

It is obligatory that the generations of Muslims be gathered only under the banner of tawhid and upon the prophetic methodology, and that all their ties, attachments, and inclinations to all the opposing forces of jahiliyyah be severed.

The scope of what they call "alignment of interests" must be narrowed, for many desire-driven groups have expanded it to the extent that, under the pretext of this formula to avoid repeating such a concept, they stand in the trench of falsehood – whereas, in reality, this is an alignment of methodologies, whether you accept it or not, for truth is clear, and falsehood is unstable and fragile.

As for the actual circumstances on the ground, it is obligatory upon the muwahhideen to strive seriously and wisely to benefit from these major transformations in supporting jihad, strengthening it, and revitalizing its veins. This phase of turmoil – whether it calms or intensifies – will have long-lasting consequences. Benefiting from this opportunity is a sign of awareness and intelligence, and this applies equally to the mujahideen in the Wilayat of the Dawla and to individual mujahideen everywhere. Know

that this is part of taking the means and placing complete trust in Allah the Exalted.

From a political perspective, Iran's move to attack the smaller Gulf countries paves the way for completing the pretexts for the open normalization of relations with the Jews. This will occur not only at the level of rulers, but also at the level of the general masses. The support of some people toward the Iranian missiles will lead other groups to incline toward the Crusader and Jewish aircraft, and this polarization will continue to intensify until we are divided into two camps: a camp of iman in which there is no kufr, and a camp of kufr in which there is no iman.

As such, we warn the Muslims about the emergence of jahili banners that each side seeks to raise in the arena through which to strike. One side does so under the banner of toppling the Iranian regime, while the other acts under the banner of preventing a Crusader attack. But know that preventing a Crusader assault cannot be achieved under the wing of the Rafidah, and repelling the evil of the Rafidah cannot be achieved under the wing of the Crusaders.

So, O people! Separate your ranks, as this separation is critical for the significant stages ahead.

Our aim and objective

are solely and exclusively to raise the word (religion) of Allah Almighty. We will not allow the banners of jahiliyyah to be raised over it, nor will we tolerate that the founders and followers of misguided groups, with their deviant beliefs and ideas, stain our pure religion and banner.

Upon our clear path, by the grace and generosity of our Great Lord, we will remain steadfast until our last breath, by the permission of Allah the Exalted.

The separation of companions, the betrayal of people, and the schemes, conspiracies, and evil plots of the kuffar and murtaddin will not be able to divert us from our pure path and movement, by the permission of Allah the Exalted.

Al-Azaim English

The story of
Sumayyah رضي الله عنها
Bint Khayyat
The First Martyr in Islam

Long before Islam became the faith of millions, before the Prophet Muhammad ﷺ and his followers built a community in Madinah, and before the great battles and victories, there was a small family in Makkah who quietly stood for truth. Their names were Yasir, Sumayyah, and Ammar. They had no power, no tribe to protect them, and no wealth to defend them, but they had something greater: faith in Allah. It was through their courage that the world first witnessed the strength of belief that no sword could break.

At the heart of that story stands Sumayyah bint Khayyat (may Allah be pleased with her), the first woman to embrace Islam, and the first martyr in Islamic history.

Sumayyah (may Allah be pleased with her) was born many years before the Prophet Muhammad ﷺ received the revelation.

She lived in Makkah during a time when the city was filled with idol worship, tribal pride, and social injustice. Life was especially cruel for those who were poor or enslaved.

Sumayyah was a slave owned by a man named Abu Hudhaifah ibn al-Mughirah, from the powerful Banu Makhzum tribe.

Despite her low social standing, she was known for her strong character, intelligence, and quiet dignity.

Life in slavery was harsh, but Sumayyah never lost her sense of self-worth or her belief that there must

be something greater than the idols her people worshipped.

In time, Abu Hudhaifah freed her, and she married a kind man named Yasir ibn Amir, who had come from Yemen to Makkah in search of family. He stayed under the protection of Abu Hudhaifah, and through that connection, he met Sumayyah. The two married and soon had a son named Ammar.

The little family lived simply, without wealth or influence. But they were bound by love, and that love, along with their sense of honesty and goodness, would one day make them among the first to recognize the truth of Islam.

When the Prophet Muhammad ﷺ began to quietly preach the message of Islam, the news of his teachings spread through Makkah like whispers. He spoke about one god – Allah - who was merciful, just, and unlike the idols the Quraysh worshipped.

He taught that all people were equal before Allah, slave or master, man or woman, rich or poor. For families like Yasir's, these words were like light breaking through darkness. For the first time, they heard a message that gave them dignity; a message that said faith, not bloodline, determined a person's worth.

Sumayyah, Yasir, and their son Ammar were among the very first to accept Islam, before the religion had even a dozen followers. At that time, being Muslim was not something to boast about but something to hide.

Word spread quickly, and soon the powerful tribes of Makkah discovered that even the weak and enslaved had begun following Muhammad ﷺ. To them, this was a humiliation. The noble Quraysh could not tolerate seeing their former slaves worshipping openly and refusing to bow to their idols.

And so, the persecution began.

The family of Yasir was among the first to suffer. The Quraysh dragged them out to the burning sands of Makkah, under the blazing desert sun. They were tied with ropes, their bodies whipped and beaten. Heavy stones were placed on their chests, and they were told that their suffering would end only if they denied Allah and Muhammad ﷺ. But they refused. Each time, they chose faith over comfort, conviction over fear.

It was in those painful moments that the Prophet Muhammad ﷺ would come to them, unable to fight back but filled with compassion. He would stand over them and say words that would echo through history: "Patience, O family of Yasir! Your place is in Paradise."

These were not just words of comfort; they were a promise from Allah's Messenger ﷺ himself. Even while the torturers laughed and the believers cried, Paradise was being written for the family of Yasir. Among their tormentors was Abu Jahl, one of the most arrogant and ruthless leaders of the Quraysh. He took a particular pleasure in tormenting Sumayyah (may Allah be pleased with her).

She was an elderly woman by then, but her spirit was stronger than iron. No matter how much he insulted her, no matter how cruelly he beat her, she refused to renounce her belief in Allah. Abu Jahl would sneer and say, "You follow Muhammad only because you are weak," but she would answer with words of faith that enraged him even more.

One day, Abu Jahl's cruelty reached its peak. Furious that he could not break her, he shouted at her to curse Muhammad ﷺ and to praise the idols. She stood firm and said words that burned his pride: "My heart believes in Allah and His Messenger." Her defiance was too much for him to bear. In a fit of rage, he thrust his spear into her body, killing her where she stood.

That moment made Sumayyah bint Khayyat (may Allah be pleased with her) the first person in Islam to give her life for faith in Allah, the first martyr (shahīdah) of the Muslim Ummah.

Not long after, her husband Yasir (may Allah be pleased with him), who had endured unbearable torture, also died from his wounds.

Their son, Ammar (may Allah be pleased with him), survived, carrying the grief of losing both parents for the rest of his life. Yet, he also carried their faith. Later, when he joined the Prophet ﷺ in Madinah, he became one of the bravest and most loyal companions, fighting in battles like Badr and Uhud. The Prophet ﷺ once said of Ammar, "Ammar is filled with faith from his head to his toes." That faith was a legacy

passed down from his parents from the courage of Sumayyah and the patience of Yasir.

The Prophet ﷺ never forgot them. Their names were spoken with love and respect. The words "Patience, O family of Yasir, your place is in Paradise" became a symbol of hope for every Muslim who faced hardship. Through their pain, the early believers learned that faith was not just belief in words, it was belief proven by sacrifice.

Sumayyah's story is not just about death; it's about dignity. She lived in a society that valued status and bloodline, yet she was a freed slave, a woman, and an elder who became greater than the most powerful men of her time. Her martyrdom sent a message that Islam did not belong to the elite but to all who believed. In her sacrifice, the world saw that true honor comes from faith, not from power.

Her legacy is woven deeply into the fabric of Islam's beginnings. Every Muslim who has ever faced oppression or discrimination can find comfort in her story. She proved that a person's strength does not depend on their position in society but on the purity of their heart and the firmness of their belief. Even when the mightiest men of Quraysh stood against her, Sumayyah (may Allah be pleased with her) stood unshaken, her heart anchored in Allah.

Her story also shows how Islam transformed the status of women. Before Islam, women in Arabia were often treated as property, with no say in their lives or

rights. But the faith she died for changed that forever. Islam honored women as equal in faith and potential, and it was through women like Sumayyah, Khadijah, and later Fatimah (may Allah pleased with them) that the earliest Muslim community drew its strength. Sumayyah's courage was a living testament to the idea that faith knows no gender.

The story of Sumayyah bint Khayyat (may Allah be pleased with her) also carries a timeless lesson for every generation that standing for truth often comes with a price. In our time, the challenges might look different - ridicule, isolation, pressure to compromise faith - but the essence is the same. Her life reminds us that faith is not supposed to be easy. It is supposed to be meaningful. It asks for patience, courage, and trust in Allah's promise.

It's easy to read her story as history, but if you imagine the scene - an elderly woman standing alone, surrounded by men of power, refusing to bow to their false gods - you realize how extraordinary she truly was.

Her body may have been weak, but her heart was unbreakable. Her oppressors wanted to silence her, but instead, she became immortal in the story of Islam.

The Prophet ﷺ once said that the greatest form of jihad is to speak the truth in front of a taghut. That is exactly what Sumayyah (may Allah be pleased with her) did. Her act of defiance was not through a weapon or battle cry, but through unyielding faith. In her

final moments, she stood as a voice for every believer who would ever face injustice, a voice that said: "Faith is worth dying for."

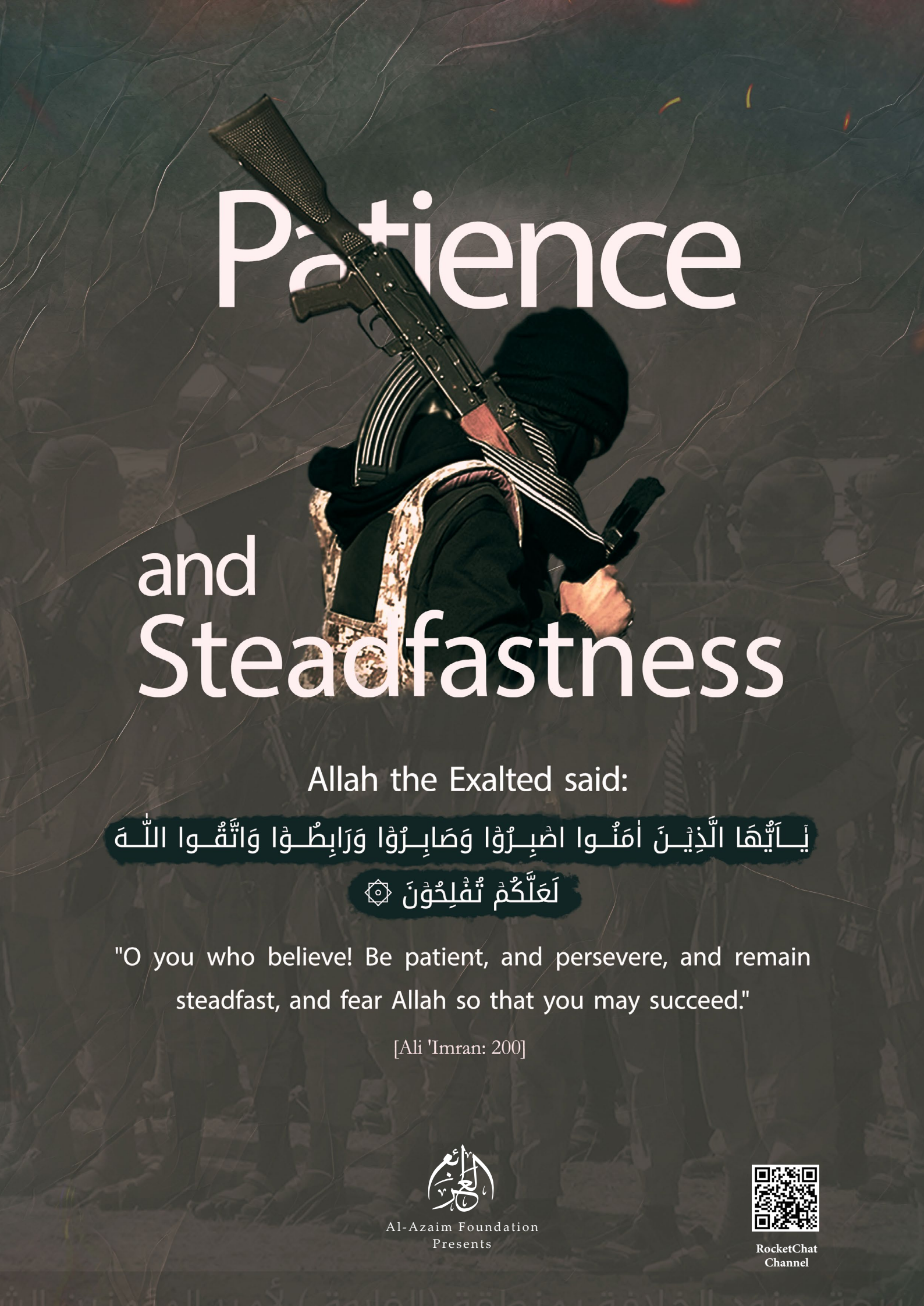
Today, over fourteen centuries later, Muslims still remember her name with love and reverence. In mosques, schools, and homes, her story is told to remind us where Islam began, not with power, but with sacrifice. Whenever someone feels too weak to face life's trials, they can look to Sumayyah (may Allah be pleased with her) and remember that strength is not in muscles or money, it is in the heart that refuses to give up.

The Prophet's ﷺ words still ring true: "Patience, O family of Yasir! Your place is in Paradise."

And in that eternal garden, we can imagine her free from the pain of Makkah's sands, clothed in peace and light, and honored by angels for being the first to say, "There is no god but Allah," and to die for it.

In the end, Sumayyah bint Khayyat (may Allah be pleased with her) was more than the first martyr. She was the first voice of courage in the face of oppression, the first proof that truth can never be silenced, and the first reminder that Paradise is earned through patience and faith.

Her story continues to live on not just in books of history, but in the hearts of every believer who whispers, "I will stand for what is right, no matter the cost."



Allah the Exalted said:

يَـٰٓأَيُّهَا ٱلَّذِيـنَ ءَامَنُـوا ٱصْبِـرُوا۟ وَصَابِـرُوا۟ وَرَابِطُـوا۟ وَٱتَّقُـوا ٱللَّـهَ لَعَلَّكُمْ تُفْلِحُونَ ۝

"O you who believe! Be patient, and persevere, and remain steadfast, and fear Allah so that you may succeed."

[Ali 'Imran: 200]

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